

AMERICA

A CATHOLIC REVIEW OF THE WEEK

MAY 7, 1938

WHO'S WHO

MICHAEL KENNY, S.J., assisted as an associate editor in the launching of AMERICA in 1909, and remained on the staff till 1915. He is known as a trenchant controversialist who has campaigned for justice and liberty in Mexico through more than twenty years. He is also the historian of Spanish discoverers in the United States, as in his *Romance of the Floridas* and *Catholic Culture in Alabama*. . . . J. P. DERUM writes in our pages for the first time. Formerly, he was a reporter on the metropolitan dailies; then he went into advertising and served as an executive with leading advertising agencies in New York, Chicago and Detroit. In the last-named city, he now conducts his own business in advertising and public relations. . . . FRANCIS X. CONNOLLY is one of our young veterans. In addition to his professorial duties in literature, he is becoming an authoritative spokesman for Nationalist Spain and is serving as editor of the fast-growing semi-monthly, *Spain*. . . . CYRIL CLEMENS, a relative of Samuel Clemens, is President of the International Mark Twain Society, and author of some books and many articles on the humorist. During the past few years, he has been largely engaged in favorably investigating celebrities. . . . JOHN A. TOOMEY adds *finis* to bias in the contest, but urges all to continue to spot bias. . . . NATHALIA CRANE astounded the literary grown-ups of 1924 with her *Janitor's Boy* and *Other Poems*. Her age was eleven, her status a prodigy. Edmund Leamy (AMERICA, March 20, 1937), recalls his discovery of her. She has now graduated from Barnard College, with her poetic talent as fresh as fourteen years ago.

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COMMENT

EDITORS of the American Protestant religious journals concluded their annual meetings in Washington with a set of resolutions. Expressing our earnest desire for a union of the religious forces of the United States against the anti-religious trends and combines, prescinding from the doctrinal differences and separations between Catholicism and the Protestant groups, our hope for an economic, social, even democratic alignment with the Protestant leaders flickers out when they pass resolutions. They cannot understand the necessity for a religious education for their youth, except in anemic Sunday-schools, cannot comprehend the possibility of the adjustment of the rights of parents, Government and the Church in providing for religious education. They have an irrational fear of "the bestowal of Federal money on church-controlled schools." Their mental complexities, likewise, demand both neutrality laws and neutrality violations, as in the Spanish conflict. They are sincerely disturbed over the imminence of what they are pleased to call "a victory of Fascism in Spain" but see no objections to a Communist victory. We pray pause to these Protestant gentlemen before they further prepare the way for godlessness in our nation.

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HARD-HEADED, feet-on-the-ground realism appears the most characteristic political trait of Ireland's first Prime Minister, under the newly voted Constitution. Democratic minded enough to allow the encircling waves of criticism to form around himself and his policy and peter out in unavailing efforts, Mrs. deValera pursues a well planned objective that in no major tussle has yet failed of its intent. Fully recognizing the part played by Mr. Malcolm MacDonald in the Treaty just signed and admitting the helpful common sense *realpolitik* of Prime Minister Chamberlain, the laurels of success crown the craggy brow of one statesman who in notable isolation today plans, conceives and accomplishes. However dear to all Irishmen the settlement of partition may be and however serviceable as an election appeal, it must be admitted that a trade agreement with England and thereby with Great Britain is more imperatively urgent at present. De Valera realizes that Dublin and Belfast must work out any effective settlement of the Six-county problem. The same realism is seen in deValera's agreement with the other major opposition party in the selection of the First President under the new Constitution. Mr. deValera has shown himself a firm believer in the Gaelic Language Revival. He had no less at heart a non-partisan President which offered a difficult problem in Ireland. Hence, while it would be an error to say there was no representative Catholic candidate for the office, it would

likewise be inadequate to look on the agreement on Dr. Douglas Hyde as a mere sop thrown to Ulster. The distinguished scholar from the Gaeltacht is first a Gael and secondarily a Protestant. He has never identified himself with Ulster or England. A Gaelic patriarch, he is in truth a political Melchisedec, one of those rare humans with a "passion for anonymity."

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THE JEW in America asks that he be understood and known better. Three hundred rabbis and heads of Jewish brotherhoods, meeting last week in the New York Jewish Theological Seminary, decided on "the presentation of the true picture of the American Jew through the agencies of education, scholarship, literature, the press and radio." One of the matters that should be cleared up quickly is the impression, true or otherwise, that the Jew forms the backbone of the Communist party. There is associated in the American mind, rightly or wrongly, the close affinity between Judaism and Communism. Recent statements by Jewish leaders have tended to clarify the issue. "One of the biggest libels on the Jewish race," said Judge Milton M. Wecht, "is uttered when one puts Judaism and Communism together . . . Communism is the very antithesis, the exact opposite of Judaism, which is definitely opposed to the Communist idea of things." These are encouraging words, but are they the sentiments of the majority? Likewise encouraging is the front-page editorial in the *Jewish Advocate* (April 15), entitled: *An Epistle to the Pope*. The writer calls upon His Holiness "to issue a call which will unite as allies Catholics, Protestants and Jews in combating the spread of dangerous ideologies in our times." He is specific in his plea to the Pope "to rally the faithful of the Roman Catholic Church to an unyielding and open opposition to tyrannical dictatorship, whether under the red flag or the brown." If more Jewish spokesmen reiterated opposition to Communism and fewer Jewish people joined the Communist ranks, the American people would, on this point, have a kindlier feeling toward the Jew.

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WITH a caption "Income soars, charity lags," Mr. V. Vickrey, President of the Golden Rule Foundation, New York, makes some interesting but startling disclosures and deductions from the statistics released by the Treasury Department anent the latest available income-tax reports. The article concludes with a pertinent query: "Are we suffering primarily from a financial depression, or from a moral recession?" The total declared net income, exclusive of what is tax exempt, was \$19,069,137,-719 for the year 1936, an increase of thirty per

cent over the previous year. The tax-exempt contributions to church, educational and charitable purposes for the same year amounted to \$388,142,000, or slightly over two per cent of the net taxable income. Though the surplus income increased by nearly \$4,000,000,000, yet only 2.15 per cent of the net increase was contributed to these purposes mentioned above, while ninety-seven cents of every dollar of the increase was devoted to personal use. Bad as that indictment of the general public is, there is yet a further shocking disclosure. The Federal Government permits an exemption of fifteen per cent on income contributed to such philanthropic uses. Of the sixty-one persons, however, whose declared income was more than \$2,000,000, exemption could be claimed on but six per cent because of such contributions. The significant factor is that persons with large incomes could have contributed to these charitable, religious or educational purposes without entailing any further personal loss, and yet did not avail themselves of the exemption to the extent permitted by the Government. The plea commonly given that "the Government has taken all our money in taxes" is really without foundation. If but five per cent of the net income increase had been contributed, the resulting benefits to thousands of poor would have been inestimable. Stocks and bonds have somersaulted, but it does seem as though religion and charity have hit a new low in a striking moral depression.

IRONY and retribution are intermingled in the German-language map of Middle Europe which is being popularized today by Hitler and his combative horde of militarists. The map was made in Vienna in 1921 and is supposed to be based on a map made for and utilized by President Wilson at the Paris Peace Conference in his arduous crusade for the self-determination of the small mid-Europe races. As it served Wilson in his work of dissolution and re-formation, it serves the Hitlerites as a pattern specimen of the enforced subjection of more than 15,000,000 Germans under alien rule. Adherents of the Third Reich have darkened the map where a supposedly German majority resides. One sees at a glance the precarious topographical situation of Czechoslovakia, and realizes that the natural island fortress is none too secure in an unsettled *Mitteleuropa*. If there ever was a country artificially carved out for a purpose, it was this State ordered by the Big Three at Versailles. And here, too, the nemesis has been triumphant. Bismarck in his day said of Bohemia: "The master of Bohemia is the master of Europe." In another but even more pregnant sense, that is true of Czechoslovakia. Wilson and Clemenceau were spared the earthly witness of their planning undone and turned against them. And we may leave others to conjecture their thoughts in the beyond. Lloyd George, more guilty in the eyes of many critics, and assuredly not any more bound by moral principles of justice and equity, lives on, with his egotistic, temperamental bombast and swank, notably deflated by the onward march of

the *Heil Seig* through all Central Europe. How the famished chickens of moral waywardness come home to roost!

IN July 1848 four Christian Brothers came to New York from France to teach in the parish school of the Church of St. Vincent de Paul, begun in 1841 for the local colony of French Catholics. There had been a Huguenot church here for a century but no Catholic French congregation. Four lots on the north side of Canal Street, east of Broadway, were purchased for \$28,000 of which sum John LaFarge, grandfather of AMERICA's Associate Editor, supplied \$22,000. The president of the building committee and of the board of parish trustees, was Louis Binse, grandfather of AMERICA's Art Editor. The Brothers could not speak English but the intrepid zeal of these true sons of Saint John LaSalle soon overcame that obstacle, and by the end of the year, they had attracted four novices to their little Community and were conducting a successful school of both French and English-speaking boys. Such was the humble beginning of today's nationally known Manhattan College that, on April 26, celebrated with ecclesiastical and civic splendor the diamond jubilee of its foundation. An alumni roll, headed by two of our American Cardinals, followed by a legion of associates including members of the hierarchy, priests, Religious and leaders in every walk of life, speaks trumpet-tongued of the accomplishments of the New York Community of the Institute of the Brothers of the Christian Schools, who during the past three quarters of a century have labored heroically for God and for country.

SERIOUS problems beset the railroads, and it is obvious that the present Congress must do something about the matter before the session closes. If it does not, many roads will be forced into receiverships. There is danger, too, of suffering a worse calamity from government control playing ducks and drakes with the railroads on the already too vast political lake. The importance of rail communication with us is infinitely more vital than in any other country of the world. The railroads today are suffering from excessive taxation, Federal, State and local, together with the extraordinary expenses for safety and equipment that the laws impose. But apart from this burden which the roads have had to shoulder, an added handicap has been imposed by the enactments of the Interstate Commerce Act when questions of rate-adjustments arise. Before the rail carrier can obtain authority from the Commission to publish a competitive rate—and then not always granted—other forms of transportation have been long in operation and have so ingratiated themselves as to render it impossible for the railroads to recover their lost patronage. Thus unfair competition has been created. The enactment of certain measures now before Congress would do much to relieve the present urgent need of the railroads.

SPAIN'S NEW CHARTER BASED ON VERTICAL SYNDICATE

Broad social, economic reform stamps Government

FRANCIS X. CONNOLLY

FRANKNESS, vigor and clarity of expression marked the address of General Franco to the entire Spanish people at Saragossa on the occasion of the first anniversary of the Spanish Nationalist Government on April 19. Synchronizing as it did with Nationalist military victories on the Aragon and Catalan front, the speech stressed the fact that the Burgos regime is not a military cartel but a Government in the fullest political and social sense of the term.

It is perhaps unfortunate that the newspapers, in emphasizing General Franco's demand for surrender, merely summarized the Spanish leader's references to his economic and social policy and thus tended to give the impression that the new Spain is to be a typical totalitarian state. It should have been made clear that the Government planned by the leaders of the Traditionalist Spanish Phalanx is a very special instrument which cannot be called Fascist without very important reservations.

Since the establishment of the Technical Junta at Burgos during the first month of the Civil War, many laws and decrees have been issued throughout the Nationalist zone. Some of them were merely temporary measures demanded by the necessities of the war. But there were other pronouncements which were not merely emergency ordinances but the exposition of the Nationalist conception of the rights and duties of citizens and the clarification of the Traditionalist Spanish Phalanx' aspirations for the future of the nation. Of these decrees two are especially important: the *Manifesto to the Spanish People* and the *Labor Statute*.

The *Manifesto to the Spanish People* was issued by the new Council of Ministers at its first meeting at Burgos on February 2, 1938. A very broad statement of Nationalist policy, it was intended to assure the people of Spain that the Government, while providing for industrial and political discipline, would respect their fundamental rights. Concerning the National Syndicalist Organization, it said: "This organization must become a useful instrument whereby the three hitherto irreconcilable groups—capitalist, technicians, labor—will coalesce and form the basis of a national economy." At the same time, the *Manifesto* committed the Government to a new agrarian policy which would "make

it possible for the farmer to earn a good living from the land through revaluation . . . and a more just distribution of rural property," promised the continuation of social welfare agencies, and reasserted the intention of revising "all lay legislation which made such a futile attempt to erase from the Fatherland its deep, strong, Catholic, spiritual consciousness."

The *Manifesto* is a background to all subsequent legislation, particularly to the *Labor Statute* of March 9, 1938. While this *Statute* is much more specific than the *Manifesto* of February 2, it is nevertheless not to be construed as a final code. It is rather an amplification of the principles of the Traditionalist Spanish Phalanx with reference to labor, a more precise charter of rights and duties and, in a sense, a program for the future. Its sixteen articles and fifty-six sections comprise the nucleus of all future labor regulations in Spain and foreshadow the nation's new economic policy.

To summarize the law would be to do it an injustice, since it is not merely an aggregation of articles but a logical unit proceeding from the definition of work as "an essentially personal and human thing" which must be compatible to the dignity of man, and ending with a consideration of the duties of the laborer and the State. "The right to work is the result of the duty imposed on man by God for the fulfilment of his individual ends and the prosperity of the Fatherland." This principle clearly demands that the State must assist its citizens to obtain their rights. In like manner the document sets forth other rights with their corresponding duties, so that the *Labor Statute* resembles an ethical treatise rather than a legal document.

It is not astonishing to read that the New Spain promises the curtailment of work hours, prohibits night work for women and children, guarantees all civil and religious holidays, provides for a two-week vacation with pay for all laborers, and plans to establish houses of recreation and culture. Nor will anyone who has been aware of General Franco's social policies be surprised to find that there are provisions for old age pensions, industrial, accident and unemployment insurance, maternity and health aid, and an agricultural program which will guarantee the farmer a minimum return on

basic crops and protect him in his rights as tenant, lease-holder or owner. The *Labor Statute* contains all these things and many more, such as the establishment of land distribution agencies, the promise of the minimum wage, and arrangements for the education of the workers.

These specific grants, however, are not half so impressive as the general principles which are so frequently stated in the act. For example, a minimum wage is defined as "remuneration . . . sufficient to assure the worker and his family a moral and dignified life," to which end a family subsidy is to be provided (Art. III, Sec. 1 and 2). Again, in recognizing private property as "a natural means for the fulfilment of individual, family and social functions" the *Statute* adds the following: "It recognizes the family as the first, natural and fundamental unit of society, and at the same time recognizes it as a moral institution endorsed with an inalienable right which is superior to any positive law. Better to guarantee its conservation and continuity, the State will recognize family possessions as unattachable" (Art. XII, Sec. 1 and 2). In still another place, the recognition of capital as an instrument of production is sharply qualified by the statement that "the company, as a unit of production, will direct the elements of which it is composed according to a hierarchy which subordinates those elements of an instrumental order to those of the human order, and all to the commonweal" (Art. VIII, Sec. 1 and 2). The company is further enjoined to apply such profits as are in excess of a just rate of interest to the formation of a reserve fund for "the improvement of working conditions and the standard of living of the workers."

Quite obviously here is no Leviathan, but a State very anxious to steer a middle course between Marxist collectivism and *laissez-faire* capitalism, a State which regards its citizens as persons of inalienable moral dignity rather than as the servants of its will. Nevertheless, one cannot assert that the admissions made in the *Labor Statute* are sufficient grounds for him to conclude that Spain's problem is solved. Far from it. The actuation of all the rights mentioned above and the administration of the sanctions consequent upon the performance or the non-performance of their attendant duties depend upon a human instrument, upon the National Syndicate. "All economic elements," the *Statute* holds, "will be joined together in Vertical Syndicates formed of the various branches of production or service."

Will these Vertical Syndicates prove successful? Only time will tell. Charged with the duty of carrying out the economic policy of the State, of collecting and analyzing statistics, of maintaining bureaus empowered to regulate and supervise the status of labor, these Vertical Syndicates face the gigantic task of renovating the entire economic structure of Spain. Although they are to operate within the framework of the State itself and are not autonomous, the Syndicates are, on paper, the chief arm of national reconstruction. Organized as a Corporation of Public Right, the Vertical Syndicate is defined as "the integration, in a central organization,

of all the elements dedicated to the fulfilment of the economic process within a determined branch or service of production, which corporation is hierarchically governed under the direction of the State" (Art. XIII, Sec. 3).

It is clear, therefore, that the success of the Charter will depend largely upon the efficiency of its instrument, the Vertical Syndicate. There is yet no reason to believe that the Syndicates themselves, which bear a striking resemblance to the C. I. O., are not the best possible means of reorganizing the country, and there is still less reason to suppose that the men, who will carry out the provisions of the Charter, are not inspired by the same principles which the document contains.

In the midst of war the Nationalist Government has inaugurated a wheat service which, at the end of September 1937, had loaned farmers over 300,000,000 pesetas. The rehabilitation of the small landholder and the tenant farmer was also aided by a system of general moratoriums (*Decree* of Sept. 3, 1937) which covers all debts contracted by the farmer, including rents and claims, during the period of production. Through the National Syndicalist Home Bureau, the State has not only succeeded in slum-clearance work and in the improvement of rural hygiene but it has actually taken determined steps towards the breakup of some of the large estates. In Andalusia the huge *Oamboga latifundia* was purchased by a general subscription and has been divided into small farms. While the guns were booming at the front, sanatoriums and rest houses were rising in the rear and, despite the fact that the agents of Red Spain have squandered the nation's gold reserve, the people in Nationalist Spain have been better fed and better paid than ever before.

Evidence for all these facts comes from the most unimpeachable sources. Mr. Ellery Sedgwick's articles on the economic position of Nationalist Spain testify to them, as do the speeches of W. Cameron Forbes whose pamphlet on *The Present Conditions in Spain* concludes with the statement: "I came away feeling that the true soul of Spain had been awakened by this adversity." Perhaps the best summary is to be found in an article of Georges Claude, the famous French scientist, who writes in the *Journal des Débats*:

A miracle of organization has brought order to this country, particularly to the problem of hunger . . . Franco has paid special attention to the problems of labor so as to keep the country normal, and to aid in the process of reconstruction. Trains and trams run as usual, factories are working, mines are producing, the farms go on as always, the markets are well-stocked with everything. . . .

And what has been done well during a war will probably be done better after it.

The *Labor Statute*, therefore, is at least a promise of a happy future. Although similar in its outlines to the Italian Labor code and more particularly to the labor law of Portugal, it is nevertheless uniquely Spanish. Remarkably free from the restrictions and exclusions not infrequently found in reconstruction acts, it may very well become the most important historical document of New Spain.

BABIES ARE BARGAINED FOR QUALITY MERCHANDISE

Advertisers are concerned more with sales than standards

J. P. DERUM

PERHAPS, reader, yours is a lively imagination. Nevertheless, there are some things you find it difficult to conceive. If, for example, you were told that American advertising and publishing had recently achieved a new low in materialism, your mind might well rebel against acceptance of the statement. "Impossible!" I can hear you exclaiming. "Advertising and publishing cannot possibly sink lower."

Thus put on the defensive, we have no choice but to present the facts.

In the March 26 issue of the *Saturday Evening Post*, there was published, on two facing pages, an advertisement in behalf of its sister-periodical, *The Ladies' Home Journal*. The advertisement is addressed to business-men. The *Ladies' Home Journal* does not seek their subscriptions. It seeks their advertising patronage, at about \$10,000 a page.

This advertisement discovers, at long last, the basic reason why American women—or "seventy-nine per cent" of them—"believe in birth control." You may have set down the "belief" in birth control to a selfish desire to be relieved of hard work, sacrifice and even suffering, which the getting and the rearing of almost any family, no matter what its financial circumstances, necessitates. Cynically, you may have ascribed unworthy motives to women who refuse to bear children—such as a desire for pleasure, for clothes, for an automobile, for "nice things" in the living room. But, ah, brethren and sisters, what wrong, what injustice, you have done to the noble women of America! The motivation of the American woman who "believes" in birth control, is simply this: "The desire of women to buy quality merchandise."

Do not take my word for it. And please do not jump at the conclusion I am being far-fetched, or trying to be ironic or funny. Look on pages 86-87 of the *Saturday Evening Post* yourself. There you will see the *Ladies' Home Journal's* advertisement—and, upon my twenty years in the advertising business, it's a honey.

Against an appropriate over-all pink background, there is displayed a charming baby, gazing wistfully and a trifle forlornly at the reader. The baby's expression is proper and understandable in view of the accompanying headline: "How Many Chil-

dren do the Women of America Want?" We can hear the dear little fellow exclaiming: "What! Don't they want as many of *me* as they can get? Are they classing me with automobiles, or shoes, or dresses?"

The brutal answer, winsome infant, is this: "They are classing you with merchandise. For directly under this headline, baby, is a sub-headline which—because you cannot read—we will read to you. It says: 'Their answer is important *news* to every man in business.'"

And why, wondering infant, is the answer of the women of America so important to every man in business? Look at the opposite page, yes, right down there under your chubby little hands, and you will see the reason as given by that most righteous member of that most righteous publishing firm, the Curtis Publishing Company. There we read: "If your product sells to *women*—cash in on this desire of women to buy quality merchandise." This urgent selling direction refers back to a statement of the nation-wide survey, on the other page, which tells us in emphatic italics that American women "will not increase the size of the family at the cost of lowering the family's standard of living."

The advertisement, in the very next paragraph, grows downright eloquent. It becomes, indeed, somewhat hysterical, as it exclaims: "More children? Yes! Poorer food, shoddier clothes and abandonment of American standards of health and comfort? No! More children—but only if every child can be given its chance."

Ah, baby, what a narrow escape you had from remaining in the never, never land of birth control! For we assume, naturally, that you are the child of one of these "modern" mothers who place "quality merchandise," otherwise known as the "standard of living," first. You are the result, not of self-sacrificing love, but of cold-blooded financial consideration. If mother did not have her new fur coat paid for, if father had not been able to wrangle such a good deal on the new car, you never should have looked out from these pages.

The research referred to in the advertisement is reported in the *Ladies' Home Journal* for March, under the heading: "What do the Women of America Think about Birth Control?" It is one of

a series of research articles claiming to expose what American women really think about various issues. The research evidently recognized no moral aspect to birth control, and thus succeeded in being outrageously unfair to the Catholic women who may have answered it. Says the *Journal* article:

A majority among even the Catholic women—fifty-one per cent—declared their belief in some remedy, without specification as to whether natural or artificial, for the problems which arise when children come too soon or too often, or into homes where poverty blocks their chance for health and happiness.

The question as put, of course, is ridiculously inadequate. It is as if a research were conducted to learn what men thought of murder, but in which the question asked was: "Do you believe in killing?" Morally considered, there is more than one kind of killing just as, morally considered, there is more than one kind of birth control. One hundred per cent of the answers to the question: "Do you believe in murder?" would be negative.

Birth control, in the minds of practically all women, is birth control *à la* Margaret Sanger; that is, by artificial means. The women who "declared their belief in some remedy, without specification as to whether natural or artificial, for the problems which arise when children come too soon or too often, or into homes where poverty blocks their chance for health and happiness," might well have been thinking of a less ignoble remedy than the crudities and bestiality of artificial birth-control. They might have been thinking of the "remedy" of abstinence.

Some might even have been thinking of the "remedy" of an increase in their husband's salary, to be paid by some of the large corporations advertising in the *Ladies' Home Journal*. Perhaps it is not stretching the imagination too much to think of these women as even suggesting that these corporations cut their advertising in the Curtis Publications in half, and set up a bonus fund for employees who have the good fortune to become fathers, with the money thus obtained.

On the other hand, not a few mothers might have been entertaining thoughts of a "remedy" even more drastic and even more ruinous to the *Ladies' Home Journal*. Perhaps they had compared prices and quality of the products advertised in the *Ladies' Home Journal* with the prices and quality of other products not so advertised, and had come to the not entirely unreasonable conclusion that they could save money against the next baby's arrival, or the arrival of the several next babies, by eliminating some purchases altogether, and substituting less expensive, but quite as good, products, for others advertised in the high-priced pages of the *Ladies' Home Journal*.

We can visualize such a woman thumbing through the *Ladies' Home Journal's* ten-thousand-dollar pages (the full color pages cost eleven thousand five hundred). She comes to a well known mouth wash she has been using. "Here's one saving I can make. It's vile tasting stuff, anyway. And I was reading just the other day where the manufacturer makes several hundred per cent on every

bottle. Well, that's a saving. . . . And here's this face powder I've been using. Dollar and ten cents a box. That's frightfully expensive. That chemist friend of Bob's was telling us just the other night that these powders cost such a few cents. I'll look around and see whether I can't get something as good or better for half that dollar-ten. . . . This pancake flour, too. Why, half the money they charge for it must go into advertising. I tried that local brand they put up here in our town the other day, and it's just as good. And they give more than double the quantity for the same money. . . . Then, there are these beans. They claim they are better and they charge more. Shall it be a baby—or better beans. I have it! It will be both. For what I'd pay for two small cans of these, I'll bake enough to give the family a better baked bean meal!"

Thus may an intelligent woman maintain and even raise the standard of her family's living, and save money at the same time. All she need do is disregard the advertising appeals carried by these sugar-coated magazine apostles for a higher standard of living, by which they mean, higher prices for products advertised in their pages, to enable the advertisers to pay for those pages.

For know you, Madame, that the very existence of such magazines as the *Ladies' Home Journal* and the *Saturday Evening Post* is predicated on the success of their advertisers. And the advertisers must make a mighty fine profit on you, because they feel justified in paying for about eighty per cent of the cost of the magazine for which you pay a nickel, and for perhaps seventy-five per cent of the cost of the magazine for which you pay a dime.

So, you see, you are getting a big package for little; or are you? After all, sixty per cent of the magazine is taken up with advertising. Much of the editorial content is devoted to furthering the interests of the advertiser. The fiction is—well, maybe you have read it. And then, of course, you have such articles as the one on birth-control acceptance—which forms the basis for selling space to advertisers who are urged to "cash in" on the "desire of women to buy quality merchandise." If you do not think that you pay the piper, we refer you again to the nice, pink advertisement of the *Ladies' Home Journal*, in the March 26 *Saturday Evening Post*, which says: "Manufacturers: Currently 3,000,000 women are buying the *Journal* each month, many times that number are reading it. Their interest in the *Journal's* pages is directly reflected in their buying power of your product."

I do not wish to leave you with an impression that the Curtis Publications are not moral. They are as rigidly observant of the rules of righteousness as any church deacon who ever foreclosed a mortgage. Up until rather recently, they would not accept cigarette advertising, although they did accept tobacco advertising! But beer, that devil's brew, is strictly on the black list. And as for whiskey, well, I am quite sure that if any distiller dared to send a signed space order to the Curtis office in Philadelphia, the publishers would indignantly refuse it. Whiskey is not "quality merchandise."

THE BIAS CONTEST HAD A PHOTO FINISH

Propaganda mills revealed by Catholic clippers

JOHN A. TOOMEY, S.J.

THREE hundred and sixty-four thoroughbred entries ran the course in the Bias Contest derby. Some seventy contestants were still in the race as the last lap began. Neck and neck, they thundered down the track to the tape, where, in a thrilling, photo finish, the nine prize winners scampered over the line just a nose or two ahead of many pressing challengers.

Two contestants would have been among the victors but for the fact their examples of bias came from a January magazine. They are Warren R. Dacey, Hartford, Conn., and J. Koerner, Seattle, Wash., who sent articles from the *Magazine Digest*. One article entitled *The Pope as a Man of War*, paints the Holy Father as an unprincipled political schemer. Here is a revealing excerpt: "...the Pope's attitude...implies that whenever it will be called upon to choose between justice and peace on the one hand and special privileges for the Church on the other, he will choose the latter."

The other article submitted by Mr. Dacey from the *Magazine Digest* is headed: "Moneyed Sanctity," and does a job on Lourdes and Lisieux, striving to make it appear they are mere money-making projects.

An example of bias which is rather typical of the sort of innuendo appearing ceaselessly in press and magazine is submitted by T. L. Bouscaren, S.J., Mundelein, Ill. It is from the *Chicago Daily Tribune*. Referring to the term, *contumacy*, the piece says: "...it originated with the rigid and severe ecclesiastical courts of medieval England and carried drastic punishments." Succeeding paragraphs then develop the matter further. Referring to all this, Father Bouscaren writes:

The hidden barb consists of the following assumptions or statements: that the ecclesiastical courts were "rigid and severe" as compared with courts of law; that they used "drastic punishments"; that courts of equity "replaced" ecclesiastical courts after the latter had been "abolished" somewhat as liberty blossoms after tyranny has been overthrown. The truth is that the ecclesiastical courts influenced English law in the direction of mildness instead of severity. They were called courts of Chancery. . . . American and English courts of equity sprang from them as the apple blossom springs from the apple tree, by evolution not revolution. These facts the writer ignored. His bias springs from ignorance. He

should read Pollock and Maitland's *History of English Law*.

M. Benziger, Stamford, Conn., Pauline Helbock, Albany, N. Y., and James E. Synan, San Francisco, Calif., submit Don Herold's column from *Scribner's*, in which he attempts to pour ridicule on all the men and women, mostly Catholic, who voiced their disgust with Mae West's notorious broadcast. In this same issue of *Scribner's* occurs this nasty crack by their book reviewer: "But it is nonetheless true that many Communists are honestly convinced that Jesuitical tactics are the only tactics that can overthrow ruling classes whose wealth and control are frequently founded on economic Jesuitry."

From Canada, Miss Helen Vautier sends in a clipping from the *Canadian Teacher*. Under the heading *Spanish Settlements in America* is printed a totally misleading account of the missionaries' work among the Indians.

From clippings sent in, it is manifest that the *Michigan Daily*, official publication of the University of Michigan, is animated by an anti-Catholic spirit. The spectacle of a Catholic student, Robert G. Walker, battling to make the *Michigan Daily* print the truth is heartening. Mr. Walker wrote to the University editors asking why

not a word has appeared in the *Daily* concerning an important piece of international news (the message of Pope Pius to General Franco on air attacks). . . . My disappointment was increased by the recollection that last fall the *Daily* had featured, with a picture of His Holiness, the erroneous Associated Press story that missionaries in China had been ordered to support the Japanese invasion.

Mr. Walker's letter was not printed. He then wrote another, longer one, demanding "my right as a Michigan student to have my opinion—that of a large number of Michigan students, I am sure—published. . . . I have never before realized how easy it is to miscolor and distort the news. . . ." The editors then gave way, printed his letter. Forwarding clippings from the *Michigan Daily* as exhibits in the Bias Contest, Mr. Walker comments as follows:

It has been a matter of playing up the anti-Catholic side and of ignoring the Catholic side and news favorable to it. . . . The *Daily* has consistently pre-

sented prelates as petulant, foolish old men uninterested in social problems and justice. . . . When the probable effect of such misplaced emphasis and of such a general policy on young minds in an anti-religious atmosphere is considered, it would be difficult to conceive a worse case of bias than this.

Patricia O'Riordan, Chicago, Ill., forwards clippings from the *Daily Northwestern*, publication of Northwestern University. The clippings are from a column run by a Sidney J. Jacobs, who is endeavoring to popularize Communism.

Emery Lischka, Los Angeles, Calif., cut a page from the *Los Angeles Times*, sent it across the continent to the Bias Contest. The article concerns the boyhood of Jesus, contains the following: "In Jesus lies this same appeal. A boyhood spent in a simple one-room home, one of a large family. . . ."

From two ends of the nation came the same instance of bias taken from the *American Weekly*, one clipped from the *Boston Advertiser* and sent in by J. Walton Davis, St. Albans, Vt.; the other taken from the *Seattle Post-Intelligencer* and forwarded by David Peterson, Tacoma, Wash. The article deals with the Tower of Babel and contains vicious attacks upon the authenticity of the Bible.

Says Mr. Davis: "This is all atheist propaganda. Why, particularly through a paper in a Catholic city?"

Rev. Thomas F. Coakley, D.D., pastor of Sacred Heart Church, Pittsburgh, Pa., contributes an editorial from the *Pittsburgh Press*, a Scripps-Howard paper. Writes Doctor Coakley:

The editorial quotes several passages from Holy Scripture, comparing General Franco with King Herod . . . that's bias. . . . The *Pittsburgh Press* never at any time in the past twenty months uttered a single word of sympathy or protest about the massacre of some 16,000 Catholic priests and some 300,000 civilians . . . nor about the ravishment and slaughter of many thousands of Catholic nuns by the Red Government in Spain. . . . The *Press* has ample documentary proof of these massacres in their office furnished them by the Sacred Heart clergy. . . .

The following can be accorded only abbreviated mention. *Hell Needs a Chaplain*, article from the *Atlantic Monthly* sent in by Rita Greene, Albany, N. Y.; another *Atlantic Monthly* article misrepresenting the Spanish Church, forwarded by Harry Sullivan, San Francisco, Calif.; examples of bias from the *Chicago Daily News* submitted by E. F. McGrath, Oak Park, Ill., and James O'Hara, Chicago, Ill.; pieces from the *Scripps-Howard San Francisco News*, sent in by Cornelius B. Weber and Joseph J. Lane, San Francisco, Calif.; bias exhibit from the *Chicago Sunday Times*, forwarded by Evelyn D. Kosar, Cicero, Ill.; article *Christianity in Spain*, by Jay Franklin, taken from the *New Orleans Item* and other papers, submitted by several contestants; articles by Heywood Broun sent in by a number; bias specimen clipped from the *St. Louis Star-Times*, forwarded by Anthony J. McMahon, St. Louis, Mo.; bias from the *St. Louis Post-Dispatch*, sent in by Wm. Faherty and T. Clifford; example of prejudice from the *Morning World-Herald*, Omaha, Neb., submitted by Edward Dolan, Omaha, Neb.; numerous specimens of bias

from the *Philadelphia Record*, forwarded by W. L. Gillen, Anna Carlin of Philadelphia, and Margaret E. Malone, Lancaster, Pa.; clippings from the *Mobile Press* and *New York Times* sent in by P. H. Yancey, S.J., Mobile, Ala.; specimen from the *Springfield (Mass.) Weekly Republican*, forwarded by James Whittaker, Roxbury, Mass.; piece from *Liberty* magazine submitted by Rev. Paul Bussard, St. Paul, Minn.; bias example from the *Baltimore Sun*, sent in by Alice C. Bambach, Overlea, Md.

There are many more who rate special mention just as much as the above, but the space budget has to be balanced. Among the exhibits sent in to the Bias Contest is a copy of the editorial and news bulletin issued by the Scottish Rite News Bureau of Washington, D. C., sent each week, free of charge, to 5,700 newspapers. The contestant writes:

The bulletin is of interest because both editorials, and all of the news items of general interest, except the announcement of Civil Service examinations, are insidious attacks upon the Church. Since, as the heading remarks, this bulletin is sent to 5,700 newspapers and Masonic periodicals, it is likely that these ready-made editorials receive wide publication.

Much of the anti-Catholic bias in the press may have this Masonic news bureau as its source.

The contest brought to the judges a deeper realization of the enormous amount of misinformation about things Catholic that is being introduced into millions of minds every day. The contest drove home another phenomenon: the almost unbelievable unanimity with which the American press from the Atlantic to the Pacific, from the Gulf to the Canadian border, is falsifying the situation in Spain.

Increasing Catholic awareness of lurking propaganda may be the fruit of the contest. Writes Sister Theresa of Altadena, Calif.: ". . . we had the children bring in articles . . . in an effort to awaken the parents in the homes. We thank you for the suggestion of 'Bias.' It has awakened us to another form of Catholic Action." Writes Charlotte Keating, of Mount Morris, N. Y.: "I hope that much good will come from this contest especially in making readers more conscious of the attacks made on our Church and showing the need we have of reading more authentic Catholic literature." . . . Students from many colleges and high schools described their keen interest. Elois Lynch, Louisville, Ky., writes: "The experience has been interesting and instructive, and we feel we have learned to read more intelligently and have enlisted in the crusade for a clean press in the United States." Says John A. Devine, of Jersey City, N. J. "Participation in the Bias Contest has been a revelation and an unending joy."

All of which suggests the thought—there is no closed season for the Bias Hunt. We trust it will continue and that a flood of clippings will continue to pour over us. It will be so much easier when no prize-winners have to be selected. To all contestants, many, many thanks are expressed as the curtain descends upon what is probably the world's first Bias Contest.

MEXICO STILL BATTLES TO PRESERVE HER FAITH

Lay catechists must contend against disrupting powers

MICHAEL KENNY, S.J.

AN OPTIMISTIC estimate of a new religious dawn in Mexico was published in *AMERICA* last December. Through lay catechist groups, it was stated, "the entire people are being taught doctrine, moral and social ethics, apologetics, liturgy and the Life of Christ." Some 70,000 attend these courses of "lay catechists working in the absence of the clergy"; hence, "in a few years no Catholics in the world will be better instructed than the Mexicans."

Some Catholic catechists with whom I am in touch do not entertain a similar optimism. In the first place, the experiment is costly for people who have been long subjected, under law and constitution, to every form of confiscation and extortion. Any spy who reports one of these schools as a religious gathering can have it confiscated without trial, and get his pro rata therefore. More usually the local authority will tolerate it on payment of a regular amount, which he increases at will to the breaking point.

Results, as well as school meetings, are precarious. All children are bound to attend exclusively government or government-sanctioned schools, which are definitively, and often factually, of the communist-atheist-sexualizing brand. Failure of children to attend, subjects their parents to persecution and impoverishment, and when they compromise by sending the children openly to the legal and secretly to the Catholic school, it often becomes the most painful experience of these devoted catechist groups that the de-christianizing example and teachings at the Government schools ultimately outweigh their own.

It is on their school system, as is demonstrated in my little book *No God Next Door*, that the Government relies "to take possession of the consciences of the young," and so to communize and atheize Mexico. Hence, they make a show of tolerance toward the opening of churches here and there, but they rarely permit clergy to function in them, except in Mexico City, where, though all churches are confiscated, less than a fifty are permitted limited services for the deception of tourists. Yet, in its Coyoacan suburb, three years ago, a congregation was shot down during Mass, and the foremost victim was the heroic catechist organizer, Maria de la Luz. There have been numerous similar instances

throughout the country since, even unto death. On March 3, this year, Father Joseph Flores, one of the three registered priests in the State of Vera Cruz, was sentenced to fine and imprisonment for celebrating Mass outside of church on the first anniversary of the assassination of another catechist organizer, Leonora Sanchez. Her assassins, who slew other victims also and burned down the church, the oldest in North America, are still enjoying complete immunity.

The catechists find the Faith still warm everywhere, but they also discover a woful ignorance of its precepts, through the enforced exclusion of priests and instructors and religious schools for many years and often for generations. Nevertheless, *Cristo Rey* has powerful appeal to their loyalty, and, by a miracle of grace, Our Lady of Guadalupe, who printed her own portrait on the cloak of a poor Indian four centuries ago, still keeps her imprint clear in the heart and soul of Mexico. These catechists are doing nobly a saving work, and they have many associates, young men as well as ladies, inspired and directed by bishops and priests. But it is these who are best aware that they are merely holding some of the ground not yet lost.

An exemplary American Catholic who has been twenty years a resident of Mexico and whose exceptional knowledge of conditions past and present is recognized, differs somewhat from the estimate referred to. He states:

Of course there are lay catechists. There always have been. In a country as intensely Catholic as Mexico still is and whose Spanish culture has withstood a century of Americanization, it would be odd if catechists were lacking. But this is not a religious awakening. It is a poor substitute for the work done formerly by religious corporations. And for every child instructed by a catechist, a hundred children are being inoculated with the Marxian virus by Socialist teachers. Under present conditions, no religious corporation can function with success. Membership in a religious corporation is a penal offence, punishable by fine, imprisonment and deportation. The destruction of the religious corporations by the Calles regime was so complete that they no longer constitute a menace to the success of the "Revolution." All Catholic endowments, and charitable and educational institutions have been confiscated. The masses must eat, and, today, it is the "Revolution" that gives them bread when they are hungry.

The *Revista Catolica* (March 13) cites from *Excelsior* of Mexico City that the Department of National Properties has now pending over 500 judgments of permanent confiscation of properties seized on reported suspicion of having been used in some religious connection. Meanwhile, their owners are impoverished, and ninety-nine per cent of them will so remain; and will also remain as a public warning of like ruin to all or any who give aid or comfort to priest, church, religious school, or catechist. The *Revista* has other records showing that the same threat hangs over the heads of the Catholic owners of small ranches, which, though legally excluded from distribution, are seized by the "Agrarians" and Government agents with impunity. A loyal Catholic has no redress.

The de-Christianizing education drive has other advantages that speed its progress:

Every former Catholic educational institution has been converted into a center of Socialist propaganda; and the previous agitation against it has ceased, not because Socialist education has been reformed but because the public is exhausted. A heroic attitude cannot be sustained indefinitely.

The writer points out that in the *Modus Vivendi* of 1929, the Episcopate agreed that education shall be an exclusive function of the Government, and since they condemned the violently anti-Christian system which the "Revolution" immediately made it, the masses of the people have to choose between Socialist education and illiteracy. The children of the few remaining affluent families of Spanish descent can still receive good Christian education in some "camouflaged" schools, but the permanence of these is precarious.

However, the much vaunted Government school project that was to drive illiteracy and "superstition" from the land has fallen far short of its expectations. Most of the huge sums voted for rural and other schools has been deflected from its objective into the usual channels of graft, for last year's statistics show that only forty-eight per cent of all children of school age are enrolled in the Socialist schools, only thirty-three per cent attend with some regularity, and only three per cent complete the course. These are, mainly, the children of industrial workers; for having destroyed or closed the Catholic rural schools, the Government made few replacements. The children of nearly four million rural workers have hardly any schools at all.

Some years ago a clandestine Catholic school system, which embraced half the children of the nation, was organized and operated at great sacrifice; but, funds and means failing under confiscation and persecution, the committees of the Bishops and of the lay societies sustaining it appealed to their United States brethren to furnish the financial support that would alone enable them to carry on. We manifested much sympathy at the time in press and platform, and our Hierarchy passed a resolution to institute a national campaign in support of Catholic Mexico's brave battle against Communism for religious and educational liberty. Somehow our campaign died aborning, and Mexico's penalized Catholic school organization, having no help from us, soon became moribund.

The critique of *The New Dawn* article has this comment on one of its phrases:

Of course Mexicans are united in peace. Only fools fail to learn from experience. Four times in twenty years the Mexican people rose in arms against the "Revolution," and on each occasion victory was snatched from their grasp by the timely intervention of Washington. Today, the Mexican people are fully occupied in trying to keep their children fed and clothed; and right here is where the outlook for the "Revolution" is not so promising. Agricultural production has decreased alarmingly as a result of the large scale expropriation of rural property. The mining and oil industries are all that keep the country going. Were Washington to decide to suspend the purchase of Mexican silver, the result would be catastrophic.

It would enable the Catholic body, were it still organized as it was a few years ago, to establish civil and religious liberty in Mexico. But our Government is providing no such opportunities. Despite the proclaimed and actual expropriation of large American properties, Washington continues to support Mexico's Communist Government by purchasing its silver in huge quantities at some thirty per cent above the market price. And it will so continue as long as we maintain our relapse into silence.

We did speak out as citizens three years ago, and the Knights of Columbus put defense of Christian rights against Communism on our Mexican border first on their program of Catholic Action. They did rouse country and Congress to such extent that a majority of Congressmen petitioned the President to release the Borah Resolutions demanding American justice towards Mexico, and to use the Government service and influence to that end. The President repulsed the K. of C. supreme head; and the Catholic citizenry turned meekly the other cheek, and seemingly retain that attitude up to the present.

There or here, Catholic Action means Catholic citizens in action, public as well as private; and when we failed to lift the United States giant from their shoulders, the Mexican laity gave up hope and, to a large extent, the cause. The Communist Government has its Stalinite and Trotskyite divisions, and the Cárdenas section is organizing a "Popular Front" receptive of elements outside the "Revolution." My observant correspondent writes that these elements consist largely of men and groups "who throughout the Calles persecution were staunch Catholics" but, since the condemnation of civic action, are seeking the only protection left them in the Communist net. There is hope as well as warning in his final paragraph:

The Miracle of Our Lady of Guadalupe converted the Mexican Indian to the Faith, and surely another miracle will sustain him in the Faith. But no American can interpret what is going on in Mexico unless he first rids himself of the notion that Mexico is suffering because of her sins. The martyrs suffered because of their virtues. Americans should know that Mexico is suffering because she is in the zone of Washington influence.

Our Catholic Action should surely take also civic form and exert the united civic activities that will reverse our Government's interference in the affairs of Mexico.

THE SON OF THE HOUSE

IN a belated Jackson Day dinner young Mr. Roosevelt has given his views on the policy of spending the people into prosperity by Government appropriations. Not much importance would ordinarily be attached to the views of this gentleman who, until recently, was an insurance broker. Of late he has become known as the President's son, his private secretary, and, it would appear, the mouth-piece of the Administration. This is an inference from his "we think," "we know."

It is Mr. Roosevelt's theory that the more the Government spends, the better the condition of the country's business becomes. "When we taper off, your income goes down," he told the embattled Democrats at Middletown, Ohio, "and we go farther away from a balanced budget." In proof of this theory, he adduces the fact that the first pump-priming was followed by prosperity, but when it ceased "business went into a tailspin." Had the pump-priming been kept up in its original splashing vigor, "the budget would have balanced in 1938."

If this remarkable theory is true, then President Roosevelt is sadly at fault. Instead of proposing in his recent radio address, and proposing somewhat hesitatingly, to pour another \$5,000,000,000 down the pump, he should have hoisted the figures to \$50,000,000,000. Under that policy business would improve, the Roosevelt depression would soon be at an end, and the budget would be balanced in 1940, if not earlier. When 13,000,000 men are out of work, we cannot be satisfied with half-measures, and still less with tenth-measures.

It is interesting to observe how few of the men who are obliged to meet weekly pay-rolls agree with young Mr. Roosevelt. We are not thinking of the great corporations, but of the small business men. Not many months ago, a number of these business men were called to Washington, and told that after they had formulated a program they would be accorded an opportunity to discuss it with the President. We do not know how much discussion with the President followed, but the whole country knows that one of the first recommendations of the small business men was the cessation of pump-priming. Pump-priming means, inevitably, higher taxes. In the long run, the policy of higher taxes means, also inevitably, two things. The first is that the smaller business houses will be forced to discontinue, and thus increase the number of the unemployed, and the next that the Government's income will decrease.

Young Mr. Roosevelt and what is left of the "brain trust" at Washington may be experts in business and in finance. But we doubt it. Men who have conducted great enterprises successfully also doubt it. They think that pump-priming imposes burdens on business thereby continuing unemployment, and that it forces into retirement private capital which should be working. And until private capital begins to work the depression will continue to get worse.

IRISH PEACE

CONTRARY to the old saying that Ireland never forgets and England never remembers the Irish grievances, the representatives of Eire and Britain both forgot and remembered, and thereby adjusted their affairs so that both Islands might live together in a neighborly peace. Persecution and repression failed to conquer Ireland; toleration and concessions failed to satisfy the Irish Free State; complete equality and sovereignty alone brought the citizens of Eire to a close and secure friendship with Great Britain. This newer union being based on justice will be more firm.

POISON FOR THE

OUR unfortunate young people are subjected to a deal of poison gas in these unhappy days. The special objects of our pity are the boys and girls in our public high schools. As far as we are aware, no educator is satisfied with the American high school, and no one seems to know just what its object is. Years ago, the high school or the "academy" opened its doors to boys who wished to prepare themselves for college. A few extended hospitality to the girls, and in course of time, these few became many. The object of the high school was plain and easily understood. Since only a few of our young people could profit by four years at college, only a few undertook to prepare themselves for that academic career.

In course of time, it is true, the high school began to be frequented by young people who did not intend to go to college. They sought it for the cultural training it offered in four years of prescribed studies, which always included Latin and Greek.

Today we look out on a changed scene. The high school is no longer a college preparatory school. It is an institution which every boy and girl *must* attend after he or she has completed the eighth grade of the primary school. The simple truth that many have reached the limit of their intellectual development on finishing the elementary grades (or even before this time) has awakened a sympathetic response in the hearts of public-school administrators. In some municipalities, the high school is not an academic institution, but a place in which

SOCIAL FRICTION

GRIEVANCES are becoming the most notable element in American life. They have their source in major and petty injustices and they should be ended as quickly as possible through the application of the principles of justice. But, through the campaigning of Communists and other radicals, grievances, emphasized and exaggerated, are seized upon as ammunition for the social and economic war, and are projected as missiles of hate. The Christian way is that of cure; the Communist way is that of irritating the wounds; the Capitalist way is that of permitting them to fester.

FOR THE YOUNG

young people who fall under the compulsory education law, may pass their time harmlessly, if not usefully. Hence the American high school has been subjected to a counterpart of Gresham's law. Just as a supply of cheap money drives good money out of circulation, so the supply of high schools which make no great demands and prepare for nothing in particular, has brought secondary education in this country to a very low level.

Our own high schools have thus far been able to withstand these debasing influences, largely because every Catholic school teaches a definite philosophy of life. Coventry Patmore used to say that while a Catholic might be illiterate, no Catholic who knew his catechism could be deemed ignorant. He had drunk from wells of wisdom sealed to Plato and Aristotle. The very fact that in our high schools the whole teaching is permeated with a supernatural spirit gives them a power to stimulate intellectual curiosity and to develop character shared by no other system of education.

Yet, as our esteemed associate, Father LaFarge, observed at the recent convention of the National Catholic Educational Association, our high-school pupils cannot wholly escape the influence of the anti-religious propaganda to which all young people are subjected today. More than ever before, it becomes the duty of the Catholic teacher to place before them the doctrines which Christ has taught and which alone can save them and the next generation. They need a Divine Philosophy.

THE LOOT SYSTEM

FIVE years ago, employers were exhorted to take on more workers and to raise wages. The exhortation came from the Government, the largest employer of labor in this country, and perhaps in the world. But the Government contented itself with exhortations which it did not itself follow. On the contrary, it cut the wages of all Federal employes in the lower brackets, and it took on more employes only by dismissing civil-service employes and filling their places with a larger number of political hacks.

For five years, the labor record of this Government has been scandalous. Bill after bill has been passed by Congress and signed by the President, providing for extended Federal activities, and also providing that the employes allegedly necessary to conduct them, need not qualify under civil-service rules. It is now a matter of public knowledge, that the Federal civil service is weaker than at any time since its inauguration in 1883. High Federal officials have given the system much lip service, but no real service. They have told us that an honest civil-service system is one of the country's most pressing needs, and having thus satisfied their consciences, they have proceeded to wreck the civil-service system by a sustained policy of exemptions.

For five years this Review has been drawing attention to these attacks. Almost at the outset of this Administration, it was obvious that a dark day had dawned for civil service. Bureaus and agencies began to enroll thousands of employes, exempting them from civil-service requirements on the plea of "emergency." There was no emergency then, since on the civil-service lists were the names of a sufficient number of qualified employes. But after five years, it is nothing less than brazen effrontery to urge this plea of an "emergency."

Job-seekers know exactly what to do. Old and tried Federal job-holders at Washington advise them to steer clear of the civil-service commission, and attach themselves to some politician with a "pull." A civil-service man may win a junior clerkship, they admit, but if he proposes to advance he must have political "influence." Civil-service employes are rightly subject to rules and regulations. Apparently the non-civil-service man advances by disregard of rules and regulations. All that he needs is a certificate of political integrity signed by the "boss" of the party in the State from which he comes. His competence for the work to which he is assigned is immaterial.

As Robert L. Johnson, president of the National Civil Service Reform League, said recently in a speech at the convention of the Daughters of the American Revolution, "the spoils system" has been given powerful support in the last few years. Federal, State and local governments employ more than 3,000,000 men and women at a cost of about \$4,500,000,000 annually, "yet hardly more than half these employes are selected with any assurance that they will be able to perform their duties."

Our chief interest is in the Federal civil-service

system, because we believe that if the Federal Government sets the example, the local governments will fall in line. For five years the Federal Government has followed an exactly opposite policy. The percentage of employees qualified by examination is lower than at any time in the last thirty years and more, and is steadily falling. Civil service has been replaced by the spoils system, openly advocated at Washington by such politicians as Senators Guffy, of Pennsylvania, and McKellar, of Tennessee.

We agree with Mr. Johnson that the spoils system should be attacked "as we would attack any subversive propaganda." The indictment is not excessive. The spoils system subverts good government by preaching the doctrine that public office is solely and exclusively for private profit. It subverts good government by forcing the people to pay wages to men whose talents are, as a rule, on a par with those of a ward-heeler plotting in the backroom of a doggery. It further subverts good government by forcing into the bureaus and departments men and women who neglect or spoil the work to which they are assigned.

It is not probable that the number of Federal employees will decrease in the next few years. In view of the new fields into which the Government is even now entering, the number will increase. Nothing can prevent the seizure of these fields by political hacks as long as we the people fail to protest vigorously. We suggest that at the forthcoming elections to the House and the Senate, every candidate be required to pledge himself to work for civil-service reform.

LAW AND DISEASE

FOLLOWING approval by the Senate, the House Interstate Commerce Committee has recommended the La Follette-Bulwinkle bill establishing a Federal agency for the control of venereal diseases. This legislation contemplates the expenditure of about \$15,000,000. A fifth of this sum will be appropriated for the first year, and \$2,000,000 annually thereafter. Another appropriation will be probably authorized at the end of that period, for bureaus once begun at Washington are endowed with perpetuity, especially if an appropriation is attached.

If this bureau can check this frightful plague, we shall be happy. As far as can be ascertained, it proposes to apply a check by cooperating with the States in publishing pamphlets and arranging for lectures in the schools, and to the public at large. The bureau apparently adopts the principle that knowledge of the physical evils connected with immoral courses will end irregular courses.

A campaign conducted on that principle is foredoomed to failure. Knowledge of these diseases is almost as old as man, yet their ravages continue. Let us have an "educational campaign" if we must, but the best way of attacking this plague is to give the millions of our young people a chance to secure an education in religion and morality.

SORROW AND JOY

IT is not always easy to understand why a particular section of the sacred writings was chosen for the Sunday Gospel. Still less can we understand in every instance the aptness of the selection made. Sunday's Gospel (Saint John xvi, 16-22) is a case in point. For the last two Sundays we have occupied ourselves with joyful thoughts of Our Lord's Resurrection, but now the Church bids us ponder on one of the prophecies in which Jesus foretold His death and His victory over the tomb, after "a little while."

Happily, whether we know the reason why these verses were chosen, or must remain in ignorance of it, the spiritual profit to be derived from meditating upon them is not affected. The plain sense of the Gospel is found in the words which tell the Apostles that Our Lord is to leave them, and their hearts will be sorrowful, "but I will see you again, and your heart shall rejoice: and your joy no man shall take from you." In spite of this and other prophecies uttered by Our Blessed Lord, not all the Apostles understood Him. Until the day of Pentecost when the Holy Spirit filled their souls with light, and strengthened them to bear witness to Jesus bravely, the Apostles often evinced but small understanding of Our Lord's words. In their slowness we can find some consolation for our own!

When we take tomorrow's Gospel in a larger sense, we shall find in it much consolation. The alternations of sorrow and joy which Our Lord foretells for the Apostles really make up the life of everyone who is earnestly trying to be a good Christian. We have our temporal difficulties, and often they are very grave; but, at least with most of us, the gravest burdens which we have feared, we have never been asked to carry. Anticipation made them loom too large in our troubled minds. Happy are we if at last we realize that brooding over present and, particularly, over future possible troubles, always magnifies them. When we take care of today we can forget about tomorrow.

Even more accurately does this alternation of sunshine and shadow describe our spiritual life. At one time, all is plain, and we feel that we can easily accomplish what God asks. Shortly thereafter the clouds gather, our vision is obscured, and our purposes grow weak. We forget that Our Lord is near us at all times, on stormy days as well as when the skies are bright, always ready to help us. "You shall be made sorrowful," Our Lord told the Apostles. Why do we so often forget the rest of the sense full of meaning: "But your sorrow shall be turned into joy"?

A mother does not always dandle her child upon her knee. At times, she must give it bitter medicine, and at other times wash it, over its lusty protest. But she loves it when her kindly care inflicts a little passing discomfort, as well as when she lovingly folds it to her bosom. Let us try to be a little more patient in our trials. Has not Our Lord told us: "I will see you again, and your heart shall rejoice; and your joy no man shall take from you"? In His infinite goodness He will fulfil that promise.

CHRONICLE

THE CONGRESS. Opposing the Administration's Naval Bill, Senator Vandenberg asserted that the danger of national bankruptcy was far more imminent than the peril of foreign assault. . . . Administration pressure finally resulted in a compromise between Senate and House conferees on the \$5,300,000,000 Revenue bill. In a very modified form the undistributed-profits tax is retained; the present long-term capital gains tax is removed. House conferees surrendered on the capital gains tax to secure Senate retention of the undistributed-profits tax "principle." Administration efforts to retain the undistributed-profits tax was a "face-saving" manœuvre. Total abolition of this New Deal measure would have constituted acquiescence with the general contention that the undistributed-profits tax was one of the major causes of the depression. . . . General liquidation or inflation would be the result of the Administration's pump-priming adventure, Senator Wheeler declared. . . . White House maneuvers to prevent Congress from "ear-marking" the money for the new spending were under way. Without safeguarding Congressional "ear-marking," the proposed five billion dollars would give the President a blank check and irresistible power over Congress. . . . Representative Barton announced introduction of a bill which would jail any official in charge of distribution of public funds who influences the political beliefs or actions of a recipient. Said Congressman Barton: "If a voter on the payrolls of the WPA or PWA can be told how to vote, if a corporation receiving government orders must take political orders as well . . . we are entering the 'bread and circuses' era which preceded the decline of Rome." . . . Representative Michener submitted to the House a circular issued by the New York Communist party urging everyone to write their Senators and Congressmen to support the President's spending scheme.

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WASHINGTON. A new case testing whether aliens who will not bear arms can become citizens came before the Supreme Court. A Mennonite minister had been refused citizenship by the Federal District Court. The Supreme Court declined to review the case. The high court some years ago ruled that two aliens who would not promise to bear arms could not obtain citizenship. . . . The Supreme Court upheld the constitutionality of the revised Municipal Bankruptcy Law. The former Municipal Bankruptcy Law had been declared invalid. . . . The high tribunal also declared invalid the maximum rates proposed by Secretary Wallace under the Packers and Stockyards Act and said the Secretary had not given the packers in the case a fair hearing, instead had accepted the findings of the "active prosecutors

for the Government." . . . In answer to Representative Scott's resolution asking the State Department to name treaty violators, Acting Secretary of State Sumner Welles informed the House Foreign Affairs Committee the United States in 1935 had advised Italy and Ethiopia of their obligations under the Kellogg-Briand pact, in 1937 had advised Japan it was violating the pact through Japanese action in China. The House tabled the Scott resolution. Scott was disappointed with the State Department answer. The State Department, apparently jibing at Scott, said it assumed Scott's resolution was not intended to include the debt-defaulting nations, fifteen of which are now violating agreements. The idea to have the United States name "aggressor" nations seems to have originated in the Russian Embassy in Washington and to have as its design the pillorying of Germany, Italy and Japan. Leftist Congressmen were entertained at dinner by Soviet Ambassador Troyanovsky, discussed the scheme there. Congressman Scott had a long talk with President Roosevelt before he introduced his resolution in the House.

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THE ADMINISTRATION. President Roosevelt referred to George III of England as a "fascist." Addressing the Daughters of the American Revolution he declared it was important to tell the youth of the country "the reason that impelled our revolutionary ancestors to throw off a fascist yoke. You and I," he told the Daughters "are descended from immigrants and revolutionists." . . . A Roosevelt fishing trip to the Caribbean Sea on the cruiser *Philadelphia* was announced. A projected journey in the summer to the west coast of South America was heralded. . . . Sixteen of the most influential leaders in the industrial and financial world, on their own initiative, sent to the White House their written pledge of full cooperation with the Administration in the campaign to lift the country out of the depression. . . . At the President's invitation, Henry Ford visited the White House, went over matters with Mr. Roosevelt for two hours. The Administration cloaked the interview with heavy secrecy. Following the talk, Mr. Ford still believed Government policies caused the depression. . . . To end tax exemptions, President Roosevelt asked Congress to pass a law which would permit the taxation of salaries of Government employes, permit also reciprocal taxation of Federal, State, municipal securities. The President held that the 16th Amendment authorized such a law. Some Congressional constitutional experts thought a constitutional amendment would be required. . . . President Roosevelt issued an executive order empowering the Senate Lobby Committee to expose to the public the tax returns of persons summoned before it.

Since the Lobby Committee has nothing whatever to do with tax legislation, the executive order caused considerable speculation. Fear was expressed that the possession of such arbitrary power by the New-Deal-controlled Lobby Committee would enable it to intimidate individuals who actively opposed Administration-sponsored legislation in Congress. . . . The President signed the regular Naval Appropriation Bill for 1939, \$546,866,000, largest peace-time naval appropriation in history.

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AT HOME. Philadelphia's Democratic leader, John B. Kelly, engaged in an internecine party war, wired President Roosevelt, charged that Senator Guffey is "coercing" WPA workers in Pennsylvania. . . . 3,500 farmers gathered in Macomb, Ill., pledged opposition to Government control of their crops. Many of the farmers joined the week-old Corn Belt Liberty League, which is fighting the AAA regimentation program. . . . Strikes closed twelve Detroit plants. . . . The United States Chamber of Commerce assailed the proposed "bootstrap, deficit spending," of the Administration. . . . In what was believed to be the first step in an attempted formation of a third party, Governor Philip La Follette announced he had arranged for a mass meeting of progressive political leaders in Madison, Wis.

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SPAIN. In Madrid, Nationalist attacks drove the Loyalist lines back in the outskirts of the city. . . . The Franco forces, launching a new drive in Teruel Province, captured Aliaga, thirty miles northeast of Teruel, rolled rapidly onward. . . . Along the frontier opposite France, Nationalist brigades pushed steadily eastward. Franco controls two-thirds of the frontier. . . . When Franco columns entered Alcala de Chivert, they increased the Franco-dominated coast strip which separates Leftist Spain to fifty miles.

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CHINA-JAPAN. Japanese commanders launched a drive in northwestern China one hundred miles from Soviet-controlled Outer Mongolia, in an effort to cut the highways over which rolls Russian material to the Chinese. Japanese have given much ground in Shansi Province, are concentrating in southern Shantung, stabbing at Chinese lines in the Yih sien area. Japanese troops long besieged in Yih sien broke through the Chinese lines, joined the main Japanese column on the Lini front. . . . Japan gave the United States a check for \$2,214,007.36, covering the Panay damages.

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IRELAND. Twenty-two years ago, Eamon deValera, fought in Dublin against the Lloyd George Black and Tans. April 25, 1938, he stood in the Cabinet room at 10 Downing Street, London, signed the agreement between the Irish and British Governments which put an end to the six-year tariff war and gave the Dublin Government complete

sovereignty over twenty-six counties with their territorial waters. Britain relinquished the last vestige of her eight-hundred-years rule of those counties. The question of the six counties of Ulster remains to be settled. Britain surrendered her treaty rights over the Irish ports of Cobh (Queenstown), Bere Haven and Lough Swilly. Ireland pays 10,000,000 pounds, final settlement of the British land annuities claim, also 250,000 pounds annually until 1987 for damage to property during the Anglo-Irish fighting. Britain abolishes her penal duties on Irish exports, Ireland removes her retaliatory tariffs. Ireland receives the same privileges that a British Dominion has in the United Kingdom market. The trade treaty will be in force for three years, terminable after that at six months' notice.

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BRITAIN. French Premier Edouard Daladier and Foreign Minister Georges Bonnet of France arrived in London for conversations directed toward an extension of the Anglo-French entente. . . . To help pay for the rearmament program, Britain lifted her income tax burden on citizens to an unprecedented level for times of peace. The war-time rate was six shillings from the pound. The new peace-time record rate is five shillings, sixpence, from the pound. The standard rate of income tax is hoisted from twenty-five to twenty-seven-and-a-half per cent. The Government announced it had laid in a food supply sufficient for the civilian population "during the early months of an emergency." . . . Anglo-Catholics in the Church of England issued a manifesto criticizing Anglican Bishops for constant violations of the Anglican principles of faith and morals.

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FOOTNOTES. Field Marshal Goering ordered all Jews in Germany to report their possessions in excess of 5,000 marks. Joseph Buerckel, notorious anti-Catholic, was named Commissioner for Austria, responsible solely to Hitler. The German press backed Konrad Henlein's demands, predicted present Czechoslovakia will not last a year. Germany withdrew from the New York World's Fair. . . . Konrad Henlein, head of the German party of Czechoslovakia, declared German Sudetens were incorporated in Czechoslovakia against their will, made a series of demands, among them autonomy and full liberty to proclaim the "ideology of Germans," that Czechoslovakia alter its foreign policy which has been friendly to Germany's enemies. His far-reaching demands met a hostile reception in Prague official circles. . . . Expulsion of thousands of families from collective farms in Russia at the whim of Bolshevik officials was revealed. A new persecution of clergy was begun in Moscow. . . . In Albania, King Zog married half-American, half-Hungarian Countess Geraldine Apponyi. The King a Mohammedan, the bride a Catholic had no religious service. The King refused to promise that offspring would be raised Catholics. . . . Regent Konstantin Paets was elected first President of the Estonian Republic.

CORRESPONDENCE

WHO KNOWS?

EDITOR: As the Spanish war nears its close, the shoddiness of the Red propaganda is apparent even to its press sponsors in this country. The advances of the Nationalist armies can no longer be hidden on rear pages while the alleged cultural programs of Barcelona are accorded first column attention. In one respect the "claim-all" Red propagandists are curiously, significantly silent. Even in the columns of the unfriendly secular press one becomes familiar with the names of the Nationalist Generals: Franco, Queipo de Llano, Solchaga, Mola gone on before, Fidel Davila, Escamez, Moscardó and Aranda who would not yield, Monasterio the cavalryman, Varela, the great advance guard leader Juan Yague, the Jeb Stuart of a mechanized age, Garcia Valino and their fellows. A nation in arms is proud of its leaders and the world learns their names.

Turn to the Reds: with twice as many men under arms, we hear of just three generals, and such generals: Miaja, dismissed from the army before the Civil War for embezzlement; Pozas, retired five years ago after a mediocre career; the renegade Major Vicente Rojo, Mr. Matthews' quondam idol of military strategy. Rojo it was who blindfolded entered the Alcazar to demand its surrender, and disdained by Moscardó, found his revenge in shooting the defender's schoolboy son. No one pretends that this unholy, incompetent trinity commands the Red armies. Who does? Why are their names not found in the columns of Stowe, Matthews, Fernsworth, who know them well? Is it because, if the world heard their French and Russian names, the myth of the "People's Army" would be destroyed?

Jersey City, N. J.

J. E. K.

PEACE INCIDENT

EDITOR: May I take advantage of your columns to express my very great regret that I should have taken part in a rally recently held at Madison Square Garden at which one of the speakers, Rabbi Stephen S. Wise, denounced "prelates who have prayed for the success of General Franco in Spain." Dr. Wise was the last speaker on the program, and as I had to leave the meeting after his opening sentences, I was not present when he made his offensive remarks. Had I been present, I should certainly have protested against what he said and called for an apology, as I have since done by letter.

I was present at the meeting under a complete misapprehension as to its character. I understood that it was to present the cause of world cooperation in a constructive way; and I went there to set

forth principles which the Catholic Association for International Peace has been publishing in its pamphlets year after year. My appeal for freedom of religious worship, as part of a charter of fundamental liberties which must be an essential condition of world cooperation, left no doubt as to where I stood; and I am confident that the response to it showed that the audience were not all hostile to the Catholic conception of the basis of world cooperation.

I should add that it was definitely understood that I was to be introduced in a purely private capacity; and if the presiding officer failed in that respect, it was doubtless through my own neglect to see that he had been duly notified.

Much as I regret my participation in a meeting at which an attack was made upon Catholic prelates—no doubt with Cardinal Hayes in mind—I suppose it is part of the price one must occasionally pay in the work of trying to make known to the public at large the principles for which the Catholic Association for International Peace stands. It was my misfortune that the remarks should have been made after I had left the meeting at Madison Square Garden and it was too late to make protest against them.

New York, N. Y.

CHARLES G. FENWICK

BAND WAGON IN BOSTON

EDITOR: For a long time we Catholics have been irritated by the obvious bias of the American press in its coverage of the Spanish civil war. They have persisted in calling Red Spain a democracy and in accusing the Franco party of every crime in the calendar.

But the tide seems to have turned. A few days ago the Boston *Globe* printed Ellery Sedgwick's complimentary article concerning actual conditions in Nationalist Spain. And in the issue of March 27 the Boston *Post* prints an amazing about-face feature in which John Bantry tells the truth about Loyalist atrocities, admits the truth about the old Guernica lie, and even grudgingly agrees that the Red Government is not so democratic as the world has been led to believe.

It is all very interesting. But the most interesting part of the whole performance to me is the alacrity with which the *Post* and others come out with these pro-Franco views just as soon as Franco appears to be winning. They must have known all these things before. It looks for all the world like the old political game of jumping on the band wagon when the victory parade begins. Too bad that they did not come out with these truths long ago, when they were just as true as they are now. But better late than never, I suppose.

Roslindale, Mass.

WILLIAM T. MILLER

LITERATURE AND ARTS

INFORMAL INTERVIEW WITH HENRY BORDEAUX

CYRIL CLEMENS

HENRY BORDEAUX, the French novelist, lives in a pleasant apartment in the heart of Paris—to be exact, at Number One Boulevard Beausejour. One day I went to call on him and the door was opened by the novelist himself who stood smiling a welcome to me. In appearance he is a typical Frenchman, of medium height, rather plump, with a once heavy head of black hair now somewhat thinned with the passage of time. He impressed me as a keen observer who had an inordinate capacity for work. He was dressed in a morning coat, a starched white shirt, and a smart silk tie. He was a man who would have attracted immediate attention in any gathering. Three walls of the library were hidden by shelf upon shelf of books reaching to the ceiling. A huge window took the place of a fourth wall and gave a view of a pleasant courtyard below. The most imposing object in the room was a large mahogany desk, long and wide, with stacks of books at each end and plenty of elbow room in between for writing.

Bordeaux speaks no English, so our conversation had to be carried on in French. After the customary preliminaries were over, I asked him what was his favorite Mark Twain book. Running his hand across his forehead in thought:

"That is not an easy question to answer, but when all things are considered, I prefer his *Joan of Arc* best of all his works.

"I have an idea you Americans, and even the English, do not consider this his best book, but I do not believe that we French can fully appreciate American humor. We are so accustomed to our own humor which deals mostly with words, and you, on the other hand, stress the situations. Very likely the critics in America consider *Huck Finn* Twain's best work, and without doubt they are right in their estimation, but it just so happens that I cannot derive the same amount of enjoyment out of *Huck Finn* as I do out of *Joan of Arc*. That is the reason for my choice. But I am positive there are certain isolated passages in *Huck Finn* that I would consider finer than anything in *Joan of Arc*—I am thinking of the book as a whole. Yet we must never forget, *de gustibus non disputandum*."

Born January 29, 1870, Henry Bordeaux was educated at the College de Thonon, at the Sorbonne, and at the Paris Law College. He practiced law from 1890 to 1900, and thereafter devoted himself exclusively to writing. During the war he served as an officer in the French army. In 1919 he was elected a member of the French Academy. The English titles of a few of his more important novels are: *The Awakening*, *Fear of Living*, *The House*, *The House that Died* and *The Woolen Dress*. Nor must we fail to mention the vivid historical work, *Les Captifs Delivrés* which gives a history of the battle of Verdun, in which the author himself participated.

During the entire war, from 1914 to 1918, he fought for his country. Beginning with the rank of captain, he became a colonel before the conflict was over. Made an officer of the Legion of Honor, he was cited several times for bravery.

When mention of Mussolini was made, Bordeaux became enthusiastic:

"My admiration for the Italian leader is deep. In one of my books I describe my interview with him. Not long since Mussolini sent me an autographed photograph of himself. You see it over there on the wall. It is one of my most treasured possessions. He is doing a wonderful work in Italy. When next in Rome I shall certainly call upon him as he asked me to do."

On a small table there lay an open book which Bordeaux had evidently been reading upon my entry. He answered my look of inquiry:

"Jacques Maritain's latest work. It is a study of philosophy and the author has a chapter devoted to humor, wherein he endeavors to treat humor psychologically. Intensely interesting from cover to cover, such a work as this gives me a new insight into character, and aids my fiction writing."

"Who is your favorite author, Mr. Bordeaux?"

"I have no favorite," he replied. "In practically every novel that I pick up I find something of interest. A man who makes his living by writing, will find something useful and helpful in every novel, even in the most mediocre. The bad ones will at least teach him what to avoid. The mere fact

that a novel is brought out usually means that it has something at least for the novelist if not for the ordinary reader."

Bordeaux expressed keen interest in American sports, and when I asked him if he had ever indulged in any himself he shook his head.

"You are too modest Mr. Bordeaux," I rejoined, "for in America we know that just like the Holy Father you are a famous Alpine climber. Long ago I read your book *A Château in Switzerland* which contains such magnificent descriptions of the Alps."

Upon my describing how popular his books are in America, he answered:

"I have done my best to represent the French spirit. It was by no means an easy task, and requires an enormous amount of writing and rewriting, but it pleases me much to hear that my books met with some favor in the United States. It is always more difficult to write books that will be popular and read abroad than to write books merely for home consumption. Being translated puts a book to a pretty severe test. If mine have stood up rather well under that difficult strain I am more than delighted.

"Just the other day I was talking to a group of fellow authors, and we began to discuss what is the proudest moment in an author's life. Most of them thought it was when their first book appeared, but I did not agree. The proudest moment in an author's life is when he holds in his hands for the first time, one of his books that has been translated into a foreign language. For it does not fall to the lot of so many novelists to be translated into a foreign tongue. One or two of my fellow writers sided with me in this, but most of them did not."

"I keenly enjoyed your novel, *The Fear of Living*, Mr. Bordeaux," I said, "when it first came into my hands I sat up all night reading it. It gave me a new outlook on life."

"It always pleases a novelist to know that his novels cause people to think," answered my host. "There is too much talk today about the adjectives 'thrilling' and 'exciting' and not enough regard for 'stimulating' and 'thought-provoking.' I am glad to hear that the Americans demand serious novels. Countless cheap detective stories have injured the reputation of worthwhile works of fiction with many people."

A little later Bordeaux arose and led the way to his balcony and showed me a matchless view of the city of Paris. He could name every tower or church steeple to which I pointed, and in addition give me the history of the edifice. In the far distance loomed the mighty Eiffel Tower. The scene caused Bordeaux to quote in French a translation of Wordsworth's lines:

"Domes, churches, and steeples, all lie clear to the morning air."

Bordeaux is a living contradiction of the charge that literary men do not know what is going on around them, and have eyes only for the printed page. If he had spent all his life making maps of Paris he could not have known his city better. I was not surprised when he remarked a little later:

"I am a great believer in that saying of Chester-

ton's which should never be forgotten by any novelist, 'There are no uninteresting things, only uninterested people.'"

The author then took me to his drawing room, a magnificent chamber decorated entirely in baroque style with an unusually beautifully shaped mirror over the mantelpiece and handsome gilt furniture with seats and backs covered with marvelous tapestry. Around the walls were paintings, consisting of excellent portraits and entrancing landscapes. Altogether it was one of the finest drawing rooms I had yet seen in France. On a small table were photographs inscribed by famous authors and statesmen, including Victor Emmanuel and the late René Bazin.

As we shook hands in farewell, Bordeaux said:

"In a few minutes I leave for the French Academy where there is an important conference. I have been a member of the Academy since 1919, and in all that time I have not missed a single meeting."

How rarely fortunate is the French Academy in having such a member as Bordeaux! What an excellent thing it would be if the United States had an institution similar to the French Academy for the safeguarding of our language and literary heritage!

THE STRANGE POET

I MET a poet recently with whom I had a long discussion. Strangely enough, we did not once, in the course of a two hours' conversation, speak on the subject of poetry, despite the fact that we are both known to be chiefly interested in verse. He wanted to discourse upon the war in Spain.

Now I do not know too much about the war in Spain, though from constant reading of the weekly with which I am associated I found that I knew much more about it than he did. But that was not what struck me as strange. What did strike me as strange was that my poet friend was so wrought up about the war in Spain at all.

Upon listening to him orate and watching him gesticulate for nearly an hour in the most exaggerated fervor (with the name Franco singled out for especial sarcasm and emphasis) I began to think that he was against all wars, of whatsoever kind, waged for whatsoever reasons. And I was prepared to tell him that there are times when war is justifiable.

I was glad eventually that I did not interrupt him in his rages. Because before another hour had passed I discovered that what he was opposed to was death, yes, death itself. He pretended to be outraged at the manner of death. But his real grievance was against the *fact* of death. There must not be death, was his principle. And so persuaded, (though I tried hard to convince him that he himself will die, if not by a bomb in Barcelona, maybe by slow cancer in the Roosevelt Memorial Hospital) he perpetrates his disbelief in immortality in the form of a Franco grudge. And as does he, so do hundreds of other so-called "Democratic poets" in the modern literary scene.

L. F.

TALITHA

I laid me down to slumber
Within the Land of Neth;
My left hand held a number,
My right hand held my breath.
So sure I was of holding—
So long I must have lain
I heeded not the folding
Of my own counterpane.
I noticed not the voices,
I did but sleep the more
As one who long rejoices
The loss of all before.
Came He who took the measure
Of news within my wrist—
Gave back that airy treasure,
The breath I never missed.
I heard the sound of weeping,
I sought to hum a tune—
Repentance for my sleeping
Away the afternoon.
It seemed to me forever
The mourners knelt and prayed
And murmured: Never, never,
Tho' Jairus dream of aid.
They tell me that my story
Has gone abroad in Neth;
They speak of love and glory
Beyond the vales of breath.
But mindless of the danger—
The shock of the surprise
Was when that tranquil stranger
Said: Talitha arise.
In spite of death's behaviour
I came from my retreat,
And answering the Saviour
I stood upon my feet.

NATHALIA CRANE

FOR A GIRL'S CONFIRMATION

Who is she, mortal one, fine and brave to fear it,
The long lace-lines left in flesh by the Holy Spirit?

Will she, foundling and heir, find in the Flame
A Father and Friend (poor sireless one) a holy name?

Bird of a broken wing, thrice found, thrice blest,
Safe homing at last found with the Dove in the nest.

She without shilling, pearl or pound had rather,
I heard her say, the seven good gifts from a ghostly
Father

Than bonnet or frock or any fruit from the curled worm
Or the newest gadget out, ground by a Jersey firm.

Spring and Giver of springs that were in times back
Who comes in the high flare of dog-wood and the brief
lilac.

The long siege over and the board set, in need most
Are we of the broken bread, the strong kiss and breath
of the Ghost.

ROBERT DAVID O'BRIEN

THE VOICE I KNEW

The voice I harkened to I now can hear
no more. It was much clearer than my own
once. Now listen as I may it is not clear.
Beyond what muffling barrier has it flown
like a bird singing on the other side of a wall
that vanishes the minute we have stirred
to follow it. We find nothing at all—
only an orchard empty of song and bird.
Thus I search in the hollows of the mind,
thus I seek in the hollows of the soul
the voice that said such words as none will find
spoken by lips or written on any scroll.

Where shall I, how shall I hear it, when O when
will the voice I knew be clear to me again?

SISTER MARIS STELLA

BATTLE

He kneels upon a weary knee
And muses on the enemy
That leers when he takes out his beads
Or buys a book that comes from Sheed's;
He feels him when he eats his egg
Or reads of wheat at Winnipeg
And when the commentators sing
Of Hirohito at Nanking,
Of Hitler and the Viennese
And swastikas upon the breeze,
Once more the wretched, wrathful wraith
Attacks his standards and his faith,
Belittles Christian souls who run
For crowns and places in the sun.

For this is foe who spilled through space
Long, long before the human race
Filled up a finitesimal sphere
Or laughed a laugh or cried a tear.
This is an angel, cloven, horned,
Who deprecated, scoffed and scorned
And danced in dire and dread derision
Before the Beatific Vision;
This is another light that fell
From archangelic sentinel
To drown a demon in the dark
Without a Noah or an ark.

Today Red War is in the world,
The flags of peace are folded, furled.
Madrid has murder in the sky,
The Rising Sun has wrecked Shanghai.
But what of war unsung, unplanned,
That man must wage on every hand?
A battle based on sin and graces
For Paradise's empty places?

So thinks our friend, and fires a prayer
On sulphured spirits on the stair,
On sable Seraphim that chase
The children of the human race.
But then, surprise! The ancient war
Goes on much as it did before,
While tailed and taunting devils do
The duty they descended to . . .

MARY FABYAN WINDEATT

BOOKS

IN THE LIGHT OF CLARIFIED BACKGROUND

SHAKESPEARE REDISCOVERED. By Clara Longworth de Chambrun, Doctor of the University of Paris. Charles Scribner's Sons. \$3

IT is a pleasure to read the Countess de Chambrun's *Shakespeare Rediscovered*. In the introductory chapter she writes that a degree is useful if one's work is to command attention and after a sly laugh at her experiences with the snobbery of superficial education she cites sources in State papers and secret reports and private correspondence that should abundantly satisfy the most doctorate-minded.

The Elizabethan statutes and, in particular, the act of supremacy, the act of uniformity and the act of persuasions, are given a much needed consideration entirely lacking in most Shakespearean studies. In the light of these statutes the sudden loss of John Shakespeare's social and financial prestige, the marriage problem of his son, the poaching incident, the "lost years" between Will Shakespeare's departure from Stratford and his introduction to London are considerably clarified.

A further authentic character is assigned the spiritual testament of John Shakespeare. The Catholic background and connections of the Earl of Southampton are set forth and the influence of that background and association on Shakespeare explained. The Earl is likewise posited as the fair youth of the Sonnets, though not the W. H. of the Sonnets' dedication. For that a commendable case is made out for William Hervey, the Earl's stepfather and the family's literary agent and editor.

Lastly, reiterated emphasis is placed on the Shakespeare-Wayte episode that in some quarters has been relegated to unnatural silence through a seeming fear of learning too much. A dozen photostatic plates studied in connection with some debated Shakespearean manuscripts round out the worth of the volume.

Catholic Professors of English literature especially will be grateful to Madame Chambrun, who is neither English nor Catholic, for placing at their disposal in one volume how the policies of Topcliff, Walsingham and Burleigh affected the domestic and civil status of the Shakespeares. What they have long instinctively gathered or at rare intervals have read in too meagre articles is here set down in accumulated evidence.

ALEXANDER J. CODY

THE WILL, TOO, MUST HAVE A PLACE

PERSONALITY IN FORMATION AND ACTION. By William Healy, M.D. W. W. Norton and Co. \$2

FORTY years of experience in various psychiatric clinics and lately in the Boys' Guidance Center in Boston, entitle Dr. Healy to a hearing from all who are interested in characterology. The author is not content with merely biological factors in the development of personality but wisely lays tribute on higher ones as well. While selective in his acceptance of psychoanalysis, in this book, Dr. Healy seems sufficiently captivated with it, to apply that crude and utterly unproven pansexualist characterology of Abraham to several cases discussed in the book. He does, however, seem to sense the inadequacy of this characterology in his final analysis of one case, cited on p. 93.

In behaviorist parlance, there is never any mention of the will. The same holds true of Dr. Healy's book, unless one can construe the "ideational" factor as a synonym for the will. Long ago Saint Thomas characterized the integrative function of the will in the formation of personality, when he wrote: "It is the will that dominates the whole man and characterizes him; whereas the other powers of the soul have their own particular specific directions, the will knows no other interest but that of the whole man." Neglect of the will is the cause of the chaos in behaviorist characterology today.

The Catholic Church does not create religious needs in the faithful, as Dr. Healy seems to think, but satisfies the religious needs always existent in the transcending spirit of man or planted there by Grace. These correctives need to be borne in mind in the reading of this otherwise interesting and well written contribution to the popular literature on personality. HUGH J. BIHLER

ABLER MONARCHS FOR ANOTHER PERIOD

LOUIS XVI AND MARIE ANTOINETTE DURING THE REVOLUTION. By Neta H. Webster. G. P. Putnam's Sons. \$5

MUCH fiction and legend with a generous sprinkling of calumny have been written about Louis XVI and Marie Antoinette. It was part of the revolutionary program to degrade the old French monarchy and to render it so supremely ridiculous as to forestall the possibility of popular feeling arising to demand its reinstatement. Thus Louis—Capet to the revolutionaries—has been commonly pictured as a moron and the queenly Marie Antoinette as a rather loose woman.

It is admitted that Louis was weak and vacillating at the crucial moments when forceful determination was imperative. A stronger character might have saved France from the horrors that eventuated from continuous conciliation. There is, however, no semblance of weak-mindedness that mars the portrait of the otherwise conceded benevolence of this truly Christian monarch. His perfect defense of himself to the charges made against him at his pseudo trial convince one of his intellectual capacity. His fault, if such it can be designated, was that he loved his people not wisely but too well.

Doubtless, as in Russia in 1917, an emasculated nobility and corrupt upper class had much to do with the fall of the French monarchy. Excess of luxury, begun under Louis XIV and fostered by Louis XV, reached its climax in the reign of Louis XVI. Still the evils were not beyond repair. The tide of revolution might have been stemmed if Louis had the firm support of an able nobility and of capable ministers in the reforms he urgently sought to inaugurate. But the measures turned into concessions, not reforms. As time went on he was led from one conciliation to another, until at last only two courses lay open to him—complete surrender to the will of the Assembly or civil war. He dreaded the thought of bloodshed and was determined that not one drop should be shed on his account. He could not foresee, unfortunately, the deluge of blood that was to be released because of his vacillation.

The calumnies against the honesty of the Queen's life are here dealt with even more convincingly, if possible, than in the author's previous volume, *Louis XVI and Marie Antoinette Before the Revolution*. Every scrap of evidence relating to the supposed Fersen intrigue is uncovered and its true worth tested. But no more con-

vincing proof of her complete innocence can be adduced than that during the trial proceedings her most intimate life was scrutinized, her papers, her intimates, her personal attendants and servants were quizzed, cajoled, threatened, tortured, only to have the question completely dismissed as incapable of being even ostensibly sustained before a tribunal that was foresworn to a verdict of death. No want of libelous pamphlets and scurrilous whisperings existed to serve as some speciousness of guilt, if guilt, however slender, there had been. Her trial proved the best vindication of her innocence. "The Queen! For the French the words designate only one, the most brilliant and the most unfortunate, the Queen of Trianon and also of the Temple."

Mrs. Webster is peculiarly at home with her subject. To disentangle the skein of life of two of history's noblest characters, a king and a queen, who in better times than the late eighteenth century would have been esteemed wise and exemplary rulers, the author has dedicated her talents. Her thorough familiarity with the times and the characters gives her a truer insight into the interpretation of documents. It is natural that long-cherished theories, blasted by reinvestigation and by weight of evidence against evidence, should rub some chroniclers the wrong way. It is hard to admit that one has been superficial or mistaken. Probably Mrs. Webster's findings will not be popular. But here is excellent biography, rather than history of a period, perhaps at times too enthusiastic, of two personages whose sublime courage will always be France's glory.

ALBERT WHELAN

BOOKS IN BRIEFER REVIEW

I ALSO SEND YOU. By Thomas H. Moore, S.J. Fordham University Press. \$1.50

THEREIN Christ becomes in fact the center of the apologetics course. It is the Son of God made man, Who founded the Church, determined its mission, characteristics and authority, and foretold the degree of its efficiency. The Catholic Church is true because it is identical with Christ's original foundation. Everything is settled by this appeal to Christ's wishes, plans and authority. The result is an inspiring and dynamic text. Intellectually, it founds the Church surely on Divine knowledge and authority; inspirationally, Catholic Church membership becomes loyalty to Christ.

The proofs are particularly full and apt. Text after text, in chapter after chapter is quoted in its Gospel context with all necessary erudition; so that no one is left the chance of a lurking suspicion that the words of a couple of pertinent passages have been overworked to make out a case for Catholicism. The Church is seen as the life-work of Christ.

The chapter on the *Divine Claims* covers all the salient features of the life of Christ. It calls for the reading of whole chapters from the Gospels; and while it establishes His messianic claims, it serves the student as an appealing introduction to the personality of the Master.

An orderly, clear and natural presentation, definitions that are brief, chapter and division headings that are appropriate, make this book not only inspiring but also eminently practical.

JOHN J. DWYER

THE ROCKY ROAD TO DUBLIN. By Seumas MacManus. The Macmillan Co. \$2.50

EVERY season brings new books from Irish writers and although most of these books are somewhat similar in background, in the characters they present, and in the quaint mingling of poetic writing and whimsical thought, each one has so many individual merits that even the most critical of reviewers never dismisses it as just "another of those Irish stories."

This delightful story is an autobiography of Seumas MacManus. The author gets around the tiring and self-centered effect of many autobiographies by writing this in the third person and calling himself the "child," the "boy," the "traveler" or "Jaimie." The stories of his boyhood and youth in Donegal are entertaining and give clearly etched pictures of life in Ireland in the near past. The American readers will not only enjoy the experiences of the boy in Ireland but will love the story of the Alger-like success that the penniless lad found in New York.

RUTH BYRNS

MALESHERBES, DEFENDER AND REFORMER OF THE FRENCH MONARCHY, 1721-94. By John M. S. Allison. Yale University Press. \$2.50

TO APPRECIATE this biography, succinctly written and packed with historical discussions and allusions to men and institutions typically French, one must be a bit familiar with the train of events leading to the French Revolution. The study contains only 172 pages, but it is based on a wealth of private letters and documents, and shows patient selection and scholarly impartiality. The significance of the book is justly expressed in a single sentence; "In many ways, Malesherbes was a prophet of the Revolution."

As national censor he quietly aided the *philosophes*, Rousseau and the Encyclopedists; as magistrate he loudly protested against crying abuses; as statesman he assisted Turgot in trying to stem the tide of disaster. He advised Louis XVI, and his advice was not heeded. Loyal-ly defending Louis at his trial, he paid the penalty at the guillotine.

In spite of the author's academic air of detachment, the story grows under his pen in drama and tragedy until our sympathies are all with the king and his faithful friend, Chrétien Lamolignon de Malesherbes. The writer variously terms his hero a liberal, a free thinker, a mild skeptic. Telling us that Malesherbes "never formally renounced the Catholic Religion," he is at pains to infer that he remained a skeptic to the end. Yet, on closing the book, one wonders what were the old man's thoughts as he waited his turn at the guillotine. Who knows?

GEORGE T. EBERLE

THE WIND CHANGES. By Olivia Manning. Alfred A. Knopf, Inc. \$2.50

THIS, the first novel by its author, manifests distinction of writing as well as powers of descriptive painting beyond the ordinary. In fact, as is not unusual with Anglo-Irish novelists, the latter looks overdone. The author has a gift of psychology evidenced more in the purposive fashioning of the characters than in any deep analysis thereafter.

There is no moral, even object, pointed by the tale. But to look for any in these Joycean stream-of-consciousness fluids would be naive. It is a story of two men and a woman thrown together by the gods in Dublin during a week of the Black and Tans. What this background has to do with the working out of Miss Manning's theories is the lady's own secret. It might have taken place by the Ganges or in Timbuktu. I believe the Black and Tan Irish episode has proved in literary retrospect a more fearsome Nemesis than the brain-child of Lloyd George, itself no well-behaved baby.

The reviewer got two good laughs from the reading. One was from the blurb which fears that "this novel is too free in its intellectual quality and psychological insight to be popular"; the second from the scene when Riordan, the Liberator of Ireland, under the moon and by the waves of Aran discloses himself a stuffed shirt to Elizabeth. It is a pity to see so much talent wasted so cheaply. When will these recent writers on Irish problems and wars, Anglo-Irish or what you will, take a few normal human beings who are neither introverts, fairies or phallists. What truck has Dublin with Marcus Aurelius, Epictetus or Neo-Platonists? Our concluding hope is that the author's life in background and inspiration is not so empty, bleak and pagan as that she bestows on the hapless Elizabeth. WILLIAM J. BENN

ART

THREE exhibitions have recently opened in New York as I write these paragraphs which should be of interest to every reader of AMERICA. The first is an exhibition of the flower paintings of Mabel Hooper La Farge (at the Walker Galleries until May 14) who is the wife of Bancel La Farge and hence the sister-in-law of one of AMERICA's staff of editors. For many years she has devoted herself to the art of painting flowers in miniature, an art at which her late father-in-law, John La Farge, excelled.

Here are flower-paintings which have not the brilliant flair of the Dutch little masters, but which do have a quiet simplicity and which do betoken a very real interest in flowers for themselves, their shapes and textures. Somehow with most flower paintings one feels that the artist is so much more interested in his picture than in the flowers that his picture becomes an abstraction of flowers, and a weak abstraction at that. Mrs. La Farge never gives that feeling. She is interested in her painting, as any artist worth his salt must be; she is also interested in her flowers, and sufficiently so to justify what will otherwise often seem an excessively rarified genre.

Once more Messrs. Knoedler and Company have outdone themselves on an exhibition of "old masters." It has increasingly become the vogue for the more dignified and well-established dealers to hold loan exhibitions the purpose of which is not to sell the specific pictures shown, but to afford the interested public an opportunity to see in juxtaposition the works of a given school or period of which no single museum or individual owns enough to make a truly representative showing. Messrs. Wildenstein and Knoedler have particularly distinguished themselves in this kind of exhibition.

The current show (at Knoedler's until April 30 only, but perhaps it will be extended) deals with the art of Venice in the fifteenth and sixteenth centuries. Appropriately enough the front gallery, not a part of the exhibition, is hung with eighteenth-century Venetian work. Here in the exhibit itself are assembled twenty-three paintings by seventeen artists of Venice's great period, and the effect is once more to make the beholder conscious of how important was the contribution of this mercantile republic to Italian Renaissance art.

It is, of course, impossible in such a galaxy to choose any two or three paintings and say: "Here, these are the best." But I must confess my own particular fondness for a "Portrait of a Young Lady" by Andrea Solario, a picture to me strangely appealing. And this at the expense of religious paintings by Tintoretto, Veronese and Lorenzo Lotto. Somehow Venetian religious art has never appealed greatly to me; perhaps the citizens of the Queen of the Adriatic were too absorbed with the business of this mortal life to want, or to be able to elicit, a completely satisfying religious art.

Last, and very far from least, must be mentioned the Museum of Modern Art's exhibition of Masters of Popular Painting. It is with some little pride that I record the presence in this show of three paintings by a French Canadian to whose work I have in these columns repeatedly drawn attention, Robert Cauchon. The exhibition contains over one hundred and seventy paintings by largely self-taught, "folk" artists. (It continues until June 27, which gives plenty of time to see it.) It would be a hopeless task to attempt to review it in detail; but one observation may have a little interest. In the European section there are a goodly number of religious subjects; in the American, practically none. Their place seems to be taken by heroic representations of scenes from our history. Does this not give at least a strong hint of how far life in America is removed from the Christian tradition of Europe? HARRY LORIN BINSSE

THEATRE

THE CIRCLE. Of all the play revivals we have had this season, and we have had too many, the most interesting is William A. Brady's production of Somerset Maugham's *The Circle* at the Playhouse, with Grace George and Tallulah Bankhead in the two leading roles. The interest is not due to any striking novelty in the comedy itself, nor to anything especially profound in Mr. Maugham's philosophy. Most of his audiences know as well as the playwright does that we do not learn much by the experiences of others. We merely tell ourselves that the others were stupid and that in their situation we, by our superior cleverness, would have come out much better than they did.

What interests us in the revival, as in the original production of *The Circle* twenty years ago, is the sparkle of its dialog and the contrasting opportunities it gives its two women stars for brilliant acting of two sharply contrasting feminine roles.

The theme of *The Circle* was not novel when the play was written, and a good many playwrights have dallied with it more or less successfully since then. Told in a few sentences it is the story of a young and beautiful wife (Tallulah Bankhead) bored by her priggish husband, and in love with another man, with whom she has decided to elope. Her husband's mother (Grace George) had done the same thing thirty years before, and the young daughter-in-law has woven the episode into her dreams which appear to her a glamorous pattern of pure romance.

On the eve of her own flight the first eloping couple returns to England after a thirty-year exile, and the young wife is given an opportunity to study at close range their disillusionment, discontent and general unhappiness. Does she profit by the example? She does not. If she did Mr. Maugham's philosophy would collapse. The young lover clasps her in one of those rough embraces English stage and book heroines so much enjoy, and assures her that he will black both her eyes if she fails him. With a cry of rapture over this fair prospect she relaxes in his arms; and the first pair of elopers kindly lend her their automobile, that she and her lover may elope in comfort.

All this is Mr. Maugham's contribution to the revival. The contributions of Mr. Brady, Miss George and Miss Bankhead are more striking. Mr. Brady has given the revival a beautiful production and his own inspired direction. Miss George and Miss Bankhead are acting their roles superbly. Their association would be interesting whatever they played. *The Circle* gives them an equal chance to shine, and their joint art illumines the Playhouse. Not since *The Merry Wives of Gotham* was produced many years ago, with Miss George and Laura Hope Crews in the leading roles, has New York been offered such perfect team-work by two women stars. That in itself is worth a visit to the Playhouse to see; and back of it the fine acting of the entire company is as steadily present and supporting as the themes of Wagnerian opera.

The work of Cecil Humphreys as the deserted and resigned husband is especially fine. To me it holds nostalgic memories of the finish and polished acting of the late Reeves-Smith. Dennis Hoey is equally effective in the very different role of a lover to whom time and life have not been kind and who is cut by their razor edges. Taking it as a whole one finds *The Circle* less dated than one would expect. Foolish women are still foolish, time is still relentless in its effects on feminine beauty, and life still submits its bill to social and moral transgressors.

As to the moral lesson in the play it may be added that while the young wife in the comedy does not get it, the women in the audience do! ELIZABETH JORDAN

FILMS

FOUR MEN AND A PRAYER. The British code of honor gets all cluttered up with murder and mystery in this showy melodrama of the machinations of munition-makers in South America. It makes no pretensions to importance, however, on any score except as entertainment of an exciting and unrealistic sort, merely pointing a ladylike finger now and again at the big bad impresarios of Latin revolutions. Director John Ford has brought his peculiar gift for creating significant atmosphere to bear on ordinarily hollow incidents and has achieved moments of genuine intensity and grimness. The plot traces the adventures of four Englishmen who attempt to track down evidence which will exonerate their father of a disastrous judgment. The old gentleman is murdered in time to allow the all-important papers to disappear and provide a mystery which leads two of the brothers to South America. There, with the help of a girl who turns out to be the munitions-king's daughter, they lay hands on the evidence and the murderer at the same time. The complications are rapid and puzzling and punctuated with enough violence to keep audiences in a state approaching chilled suspense. Loretta Young lends a breath of romance to the film in a skilful characterization and the remainder of the cast, including George Sanders, Richard Greene, David Niven and C. Aubrey Smith, is excellent. This is good entertainment for the family. (*Twentieth Century-Fox*)

THERE'S ALWAYS A WOMAN. The evident aim of this broadly amusing detective drama was another *Thin Man* frolic but it will be protected against odious comparisons more by its inadequacies than by its original twists. It pits feminine intuition against masculine logic and proves them equally productive of faulty conclusions and sometimes faultless comedy. Piqued when her husband gives up his detective agency to enter the district attorney's office, friend wife takes it over and becomes involved in a case which the police are attempting to clear up. She matches wits with her husband and succeeds in muddling his best efforts until she stumbles across the enlightening clue and beats him to the denouement. This is a harum-scarum adventure which does not even take murder seriously and develops more and more into outright farce as the action advances. Joan Blondell and Melvyn Douglas are the romantic sleuths and some of their funmaking is rather boisterous but it will be diverting enough for mature audiences. (*Columbia*)

A TRIP TO PARIS. Our attempt to keep up with the Joneses is developing into an endurance test. The trouble-shooting family goes abroad in search of domestic complications in this newest episode of a thoroughly delightful series. But, without in the least disparaging the present film, are not these little visits with the Jones Family becoming a bit too frequent? The novelty of homeliness has worn off and there is always the danger of their fresh incidents giving out under the machine-like pace and giving way to the uninspired formula. A mix-up with a spy ring and a thrilling aeroplane chase provide Jed Prouty, Spring Byington, Russell Gleason and the rest with exciting moments. This is still minor family fare of a high order. (*Twentieth Century-Fox*)

TROOP SHIP. The plot of this unusual film is more or less a spotlighting of several individual characters and a skilful inquiry into their varying reactions to war and peace. The exigencies of military life have diverse effects on the company of Royal Lancers, en route from India to London and back. Victor Pommer has etched telling portraits of cynicism and romance and recklessness in an excellent and out-of-the-ordinary picture. (*United Artists*)

THOMAS J. FITZMORRIS

EVENTS

THE following letters were not entered in the Bias Contest but were sent in as items of interest. . . . Rev. Lucien D. Le Clair, O.M.I., Duncan, B. C., writes: "You will find enclosed a version of the late abdication which will, I am sure, give you good relaxation. Please do not judge B. C. from this. . . ." The enclosure was an account contained in a Canadian paper of a lecture by Dr. Davies. Excerpts from the account: "The abdication of Edward was but an incident in the Roman Catholic Church's attempt to overthrow the British Empire, according to Dr. Clem Davis. . . . The Jesuits were known to have a secret knowledge of hypnotism. They practised on wax figures in relays in the Vatican. The Jesuits also had a knowledge of a secret drug which affected the brain of the subject and brought the subject under the influence of the hypnotist. . . . To develop his thesis that the Roman Catholic Church was the arch-enemy of the British Empire, Dr. Davies went back in history, as far back as Abraham in the Bible. . . . Two-thirds of the British Foreign Office came from Rome, Dr. Davies declared. He traced the rise of the Jesuits to power. He said the Protocols of Zion were written by the Jesuits. Over seventy per cent of the people behind Anglo-Saxon newspapers were Jesuits. The Bill of Rights guaranteed that a Protestant should sit on the throne of England. If this were annulled, the Stuarts, backed by the Jesuits who were waiting in London, would come to the throne, and Dr. Davis saw danger in this." . . . How absurd bigotry becomes! . . . Following are examples of ignorance.

Here is a copy of a letter sent by a Philadelphian to the *Philadelphia Inquirer*: "Do you not have a Catholic on your staff who could advise you on items you print in your paper with reference to the Catholic Church and its devotions? Sometime ago in reporting a fire which damaged a home for old folks in Conshohocken your paper stated that the people assisted in carrying out the vestments and the sacraments. If you will find out what a sacrament is, you will realize that it cannot be carried. Saturday's paper (March 5) contained a picture of a blast victim of the New York brewery explosion, showing a priest and a doctor bending over a man in bed and two policemen apparently making notes. You state: 'Niles Hanson pants out a confession to a priest in a hospital.' Now anyone should know that confessions made to a Catholic priest are strictly private. An audience is not allowed. On the second page of today's paper with reference to Lenten services you state: 'Many of the Catholic churches are holding daily Masses during the Lenten season.' For your information, every Catholic church in the city has daily Mass throughout the year, not only during Lent. . . ." Another Philadelphian wrote the following letter to the same newspaper: "In the column, entitled: 'Havana Cathedral Has Modest Rival' you, in extolling the glories of Havana, say 'Under another ceiba, or silk-cotton tree Columbus first said Mass in the New World, and under still another Diego de Velasquez said Mass when he founded Havana on its present site in 1519. As a result of these two events the ceiba is held in great esteem throughout Cuba even today.' Even the grammar school pupil . . . knows that Columbus was not a priest, nor was Velasquez, consequently neither of these esteemed gentlemen could exercise the privilege of saying Mass anywhere, let alone under a silk-cotton tree in Cuba."

The *Independent-Journal* of Potosi, Missouri, runs the following announcement: "Lenten Season Begins. The Lenten season began in Potosi Wednesday. . . . Mass was said Wednesday evening, followed by a sermon, and there will be mass Friday evening at 7.30, and mass will be said every Friday evening during Lent." THE PARADER